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## CONTENTS.

- I. An Inquiry into the Character and Origin of the Possessive Augment in English and Cognate Dialects. By JAMES MANNING, Q.A.S., Recorder of Oxford.
- II. The Text of the Iguvine Inscriptions, with Interlinear Latin Translations. By FRANCIS W. NEWMAN, late Professor of Latin at University College, London.
- III. A Grammar and Glossary of the Dorset Dialect, with the History, Outspreading, and Bearings of South-Western English. By W. BARNES, D.D.
- IV. Gwreans An Bys—The Creation of the World, a Cornish Mystery. Edited, with a Translation and Notes, by WHITELY STOKES, Esq.

*Appendix.* List of Members, Notices of Meetings, etc.





# AN INQUIRY

THE CHARACTER AND ORIGIN

POSSESSIVE AUGMENT

IN ENGLISH AND IN COGNATE DIALECTS.]

JAMES MANNING, Q. A. S.,

RECORDER OF OXFORD.

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# CONTENTS.

	PAGE
INTRODUCTION.....	i
CHAPTER I.	
FORM OF THE POSSESSIVE AUGMENT.....	1
SECT. 1. The Syllabic, and the Non-syllabic or Temporal, Augment.....	<i>ib.</i>
CHAPTER II.	
POWER OF THE POSSESSIVE AUGMENT .....	3
SECT. 1. Pure Possessive Augments subjoined to Nouns.....	<i>ib.</i>
„ 2. Bishop Lowth's View of the Pure Possessive Augment.....	4
„ 3. Dr. Priestley's View of the Pure Possessive Augment .....	5
„ 4. More recent Views .....	<i>ib.</i>
„ 5. Pure Possessive Augment subjoined to Pronouns .....	6
„ 6. Power of the Mixed Possessive Augment .....	9
„ 7. Various Aspects of Mixed Possessive Augment involving the Exercise of the Power of a Subjective Genitive Case .....	10
CHAPTER III.	
ORIGIN OF THE POSSESSIVE AUGMENT .....	16
SECT. 1. Divers Theories as to its Origin.....	<i>ib.</i>
CHAPTER IV.	
ANCIENT PRONOMINAL THEORY AS TO THE ORIGIN OF THE POSSESSIVE AUGMENT	17
SECT. 1. Statement of Theory .....	<i>ib.</i>
„ 2. Verbal, or Pronominal, Roots.....	18
„ 3. Form of English Pronominal Roots .....	<i>ib.</i>
„ 4. Pronominal Origin of Inflexions of German Adjectives .....	20
„ 5. Decline of Case-inflexion resulting from Foreign Invasion .....	21
„ 6. Substitution in Thirteenth Century of the Pronoun “His” for the Anglo-Saxon Inflexional Genitive when used possessively .....	23
„ 7. Possessive Genitives by Juxta-position .....	24
„ 8. Tabular View of Change in Thirteenth Century by substitution of “His” for Inflexion of Possessive Genitive of Masculine Nouns ...	28
„ 9. Tabular View of Progressive Change in Possessive Genitives of Feminine Nouns in Thirteenth Century.....	34
„ 10. Progress of Change in Non-possessive Genitives in and after Thirteenth Century .....	37

## CONTENTS.

SECT. 11. Further Progress of Pure and Mixed Possessive Augment.....	PA.
,, 12. Promiseous use of Pronouns He, She, and It .....	
,, 13. Gothic Sexless Reflex Adjective Pronouns .....	
,, 14. Indiscriminate use of Masculine and Feminine Anglo-Saxon Personal Pronouns.....	
,, 15. Correction of Vagueness of Genitive Case .....	
,, 16. German Mode of correcting Vagueness of Genitive Case where intended to be used possessively.....	
,, 17. Genders of Personal Pronouns .....	

## CHAPTER V.

TABULAR STATEMENT OF CHANGE IN PLURAL TERMINATION OF NOUNS IN THIRTEENTH CENTURY, COINCIDING WITH RELINQUISHMENT OF GENITIVE CASE INFLEXION.....
--

## CHAPTER VI.

GENERAL VIEW OF THE ANTI-PRONOMINAL THEORIES .....
--

## CHAPTER VII.

WALLISIAN, OR POSSESSIVE-ADJECTIVE THEORY .....
---

## CHAPTER VIII.

JOHNSONIAN, OR GENITIVE CASE THEORY .....
SECT. 1. Origin of Theory .....
,, 2. Ben Jonson's Grammar .....
,, 3. Dr. Johnson's Grammar .....
,, 4. Dr. Johnson's Syntax .....
,, 5. Objections (eleven) to Johnsonian Theory.....

## CHAPTER IX.

POSSESSIVE CASE THEORY .....
------------------------------

## CHAPTER X.

DOUBLE GENITIVE CASE THEORY .....
-----------------------------------

CONCLUSION.....
-----------------

## INTRODUCTION.

IN the following pages will be found an attempt to determine the true character, and also to trace the origin of a grammatical construction, which, though substantially common to several Teutonic dialects, may, in the precise form which it assumes with us, be regarded as being almost, if not altogether, peculiar to the English language.

It not unfrequently happens that foreigners are hopelessly puzzled in dealing with this construction, a circumstance which is the less surprising when it is considered that the apparent anomaly presented, has exercised the ingenuity of English scholars from the descent of James I. upon England, to the accession of Queen Victoria—from the days of rare Ben Jonson to the period occupied by the popular, and extensively accepted labours of living English philologists.

The peculiarity of which it is proposed to treat, is the employment of the letter *s*, subjoined to a noun or to a phrase, for the purpose of indicating one special relation, in which the noun or phrase is intended to be represented as standing to some other part of the sentence objectively connected with it.

From the noun or phrase to which the letter *s* is subjoined, that letter is now separated by a suspended comma, forming

a mark of elision, commonly called an apostrophe. The addition of the letter *s*, which by the interposition of the apostrophe, is prevented from ostensibly coalescing with, from seeming to become part of the preceding noun or phrase, indicates a relation of *possession* or of *property*.

In the following pages, this addition will be referred to as constituting a POSSESSIVE AUGMENT.

# AN INQUIRY,

ETC.

## CHAPTER I.

### FORM OF THE POSSESSIVE AUGMENT.

#### § 1. *The Syllabic, and the Non-syllabic or Temporal, Augment.*

WHILST to the eye the apostrophised *s* presents the appearance of being subjoined indifferently to all nouns to which a relation of a possessory or proprietary character is meant to be attached, the ear distinguishes between possessive augments which are syllabic and those which may be designated as temporal, being non-syllabic.<sup>1</sup> Where the possessory character is to be impressed upon nouns terminating with a palatal sound, as *ch*, *ge*, or which end with a sibilant, as *s* hard (or *ce*), *s* soft (or *z*), or *sh*, whilst an apostrophised *s* alone is written, an entire supplementary syllable strikes the ear. Thus, although we write church's, George's, atlas's, vice's, Charles's, Ahaz's, fish's, we invariably add a syllable, and pronounce churchiz, Georgiz, atlasiz, viciz, Charlesiz, Ahaziz, fishiz.

In all other cases the possessive augment is non-syllabic or temporal.

Although syllabic, and non-syllabic or temporal possessive augments, are the terms here applied to the apostrophised *s*, it is observable that in all the numerous cases in which the possessive *s* is resorted to, that letter does not, as it is at present written,

<sup>1</sup> A syllable may be said to be augmented when lengthened or produced by the addition of a distinctly pronounced and audible consonant, as well as when lengthened by the substitution of a long for a short vowel.



appear as a suffix coalescing with, or absorbed into, the preceding dominant noun. It presents rather the appearance of a distinct particle, severed from the dominant noun by a mark of elision, a suspended mark doing service as a buoy, to denote the spot from which the discarded word or letter must be understood to have disappeared.

Dr. Wallis who, in the middle of the seventeenth century, compiled in Latin, a grammar of the English language for the use of learned men on the continent,<sup>1</sup> designates the noun to which the possessive augment is appended—the noun representing the party owning or possessing—as the *principal* or *dominant* noun, while upon the word employed to denote the object owned or possessed, he bestows the term *satellite* or *noun servient*. These designations, though somewhat fanciful, it may be convenient, for the sake of distinctness, to adopt, irrespectively of the soundness or the unsoundness of the peculiar theory which the learned and ingenious writer has employed these terms in attempting<sup>2</sup> to build up.

<sup>1</sup> Published 1653.

<sup>2</sup> Post, chap. viii.

## CHAPTER II.

## POWER OF THE POSSESSIVE AUGMENT.

THE cases in which the possessive augment, whether syllabic or non-syllabic, occurs, are divisible into two classes—that in which pure possessive augments, and that in which mixed possessive augments, are employed.

§ 1. *Pure Possessive Augments subjoined to Nouns.*

Our first class is that of possessive augments, “pure and simple.” Here, the operation of the augment is strictly confined to that of imparting to the noun dominant, a proprietary or a possessory quality, leaving the relation in which that noun stands to the rest of the sentence, to be ascertained *aliunde*, generally by the help of a preposition, such preposition, taken in conjunction with the noun dominant, forming what is usually called a prepositional genitive. Thus, in the expression, “a friend of the emperor,” “a soldier of the king,” “a servant of my brother,” the relations of friend and emperor, soldier and king, or servant and brother, are sufficiently marked by the prepositional genitive formed by the preposition “of;” and if the *s* be added to emperor, king, or brother, the effect is simply to indicate or to intensify the character of ownership or possession. It is introduced for the purpose of directing and determining the ordinary, general, vague and indeterminate expression of relation, which it is the proper function of a genitive case to present—to the distinct, definite, and special relation of possessor and object possessed.

Were the question raised whether the martial achievements of the Duke of Alva or the favourable character drawn by Dr. Robertson, should place them among the friends of

Charles V., both the military commander and the peaceful historian might be said to have been friends *of that emperor*. But Charles actually *possessed*, and was the imperial, or, to speak more correctly, the regal, master and the actual owner of the valuable and important friendship of Alva, which Charles *occupied* and effectually worked at Muhlberg and elsewhere. That person may therefore be said, with strict propriety, to have been a friend *of the emperor's*, a designation which, bestowed upon Robertson—whose friendship Charles neither possessed, nor could have possessed—would be accepted only in a jocular, or, at the best, in a figurative sense.

Again, "a picture of the king" would point to the existence of some relation between the king and the painting, a relation which would usually be taken to be that of a portraiture of the sovereign's person, whether it was possessed by the monarch himself or not; whereas, in "a picture of the king's," the loose and vague prepositional genitive, is, by the added *s*, restricted to a specific *possessory* meaning; and usage might even exclude the idea of its being a portrait of the royal person.

## § 2. *Bishop Lowth's View of the Pure Possessive Augment.*

Bishop Lowth says, "both the affix and the preposition seem to be sometimes used; as 'a soldier of the king's'; but here are really two possessives, 'for it means one of the soldiers of the king.'"<sup>1</sup> The expression would be so understood, not, *ex vi termini*, as here suggested, as involving a double possessive, but because the king would be presumed to have more than one soldier. If I say "that man is a servant of my brother's; he is no servant of mine;" I shall not be considered to have said, "that man is one of my brother's servants; he is not one of my servants."<sup>2</sup> It will not be inferred, either that my brother has several men in his service, or that I have any in mine. The semi-latent, if not indeed distinctly visible, possessive in "brother's," corresponds with the patent possessive in "mine."<sup>3</sup>

<sup>1</sup> Grammar, p. 43.

<sup>2</sup> See post, chap. x.

<sup>3</sup> We have "to a friend's house of mine."—Marriage of Wit and Wisdom, p. 35.

### § 3. *Dr. Priestley's View of the Pure Possessive Augment.*

Dr. Priestley concurs with the bishop. He says:—"this double genitive may be resolved into two; for 'this is a book of my friend's,' is the same as 'this is one of the books of my friend.'"<sup>1</sup> The former expression might be correctly used, even were the friend's library restricted to a single volume. The argument appears to rest upon the impossibility of the existence of such a fearful state of literary destitution, where no *auto de fe*, after sentence pronounced by an inquisitorial *cura*, had, in the absence of the enchanted owner, been transferred to the secular arm of an incendiary *barbero*.

### § 4. *More recent Views.*

Lindley Murray may be said to have abandoned the inquiry in utter despair.<sup>2</sup>

In a later philological work,<sup>3</sup> the views of Lowth and Priestley are, however, thus partially supported:<sup>4</sup>—

"The possessive form may be used after 'of' when the person is supposed to have, or to have executed, several of the things named, as—

'That is a picture of Sir Joshua's (pictures).'

'Read a sonnet of Milton's (sonnets).'

'Windsor is a castle of the queen's (castles).'

"Some regard these forms as pleonastic; but they are really elliptical. They are never used but when the sense of the first<sup>5</sup> noun admits of a partitive usage, *i.e.* when it is admissible that the person can have more than one. We can say, 'I met a friend of yours,' but not 'a wife of yours.'"

It is true that these forms are never used but when the sense of the first noun admits of a "partitive usage." The real cause of the distinction, however, appears to have been overlooked. It is attributable to the presence, not of the appended *s*, but of the indefinite article. The proof of this is perfectly easy. Speaking of a single person, we cannot say, "She is a wife of

<sup>1</sup> Grammar, p. 72.

<sup>2</sup> Grammar, p. 174.

<sup>3</sup> Handbook of the English Tongue, by Joseph Angus, D.D. 1862.

<sup>4</sup> Section 390.

<sup>5</sup> In the above cases the satellite is so placed.

my son's," because "wife," preceded by the indefinite article, *a* = one, means *one* wife, some one wife of many wives, either actual or potential. Here, the objection lies, and not in the term "son's;" for we cannot say "she is *a* wife of my *son*," any more than "she is *a* wife of my *son's*." But, if we get rid of the indefinite article, the unjustly suspected possessive *s* may be safely retained. Thus, rejecting the article, and substituting the demonstrative pronoun, I may say, "*that* wife of my son's is amiable," without exciting a suspicion that I am father to a polygamist. If I say, "*that* horse of my son's will break his neck," it will not be inferred that the object of my parental anxiety is the owner of a plurality, or even of a duality of horses.

With the instances now adduced by Dr. Angus, the old fallacy reappears. Although the force of the two expressions is not identical, we can, instead of "a sonnet of Milton's," say "a sonnet of Milton's sonnets," and this, simply because we know, *ab extra*, that other sonnets were written by Milton. La Araucana, which is extolled by Cervantes, which is so justly praised by Voltaire, is "an epic of Ercilla's." But as no other epic can be traced to this poet, the Araucana cannot be said to be "an epic of Ercilla's epics." In each of the above three instances the appended or subjoined *s* evidently exercises an effective directing power over the otherwise vague prepositional genitive. The form therefore is not pleonastic, as suggested by Priestley<sup>1</sup> and Cobbett; neither is it elliptical, as contended by Lowth, Priestley, and Angus, since it does not require to be supplemented, and is in reality incapable of being supplemented.

The fourth expression noticed, would, when supplementarily *explained*, become, "I met a friend of your's friends," whatever meaning so unusual a phrase might be supposed to be intended to convey.

#### § 5. *Pure Possessive Augment subjoined to Pronouns.*

The, apparently, underived forms, "our, her, your, their" (formerly *hir*),<sup>1</sup> are genitives of personal pronouns, the nominatives of which are "we, she, ye, and they" (formerly *hii*). From

<sup>1</sup> Post, chap. xii.

these genitive forms of personal pronouns are derived the adjective pronouns *our*, *her*, *your*, and *their*. As these adjectives are most frequently employed in indicating property or possession, they are commonly called possessive pronouns.<sup>1</sup> But they are not always absolutely or exclusively so employed. The term "*our* house," may mean, and probably would, *primâ facie*, be understood to mean, a house which *belongs* to us; but the term is no less applicable to the house in which we lodge, to the house in which we work, to the house of which we are members. If the intention be to present, with distinctness, the idea of property or possession, we desert the adjective pronoun, and, falling back upon the personal genitive, we add, as in the case of nouns,<sup>2</sup> the pure possessive augment, saying, "*your* house is not really *yours*, it is *ours*."

In these cases, the augment is temporal,<sup>3</sup> but it appears to have been formerly<sup>4</sup> syllabic.<sup>5</sup>

————— now your 'is is  
My spirite which oughten your 'is be.<sup>6</sup>  
As faithfully as I have had konning,  
Ben your 'is all.<sup>7</sup>

In the following passages the pronoun genitives are used without the augment. "*Our aller cok*"<sup>8</sup> is, the cook of us all: *nostrum* (not *noster*) *omnium coquus*. "*Thaire aller seles*"<sup>9</sup> is, the baskets of them all: *illorum omnium corbes*. So, in *Piers Ploughman's Vision*, "*your aller heved*"<sup>10</sup> is, the head of you all. "*our aller fader*"<sup>11</sup> is, the father of us all, "*your aller hele*"<sup>12</sup> is, the safety of you all.

And now ye wretchid jelouse fathers our,

We, that ywerin whilom childrin your.<sup>13</sup>

So, in German, "*unser aller Mutter*"<sup>14</sup> is, the mother of us all.

"*Euer aller Missethat*" is, the misconduct of you all.

Like *our* and *your*, when *unser* and *euer* are used adjectively,

<sup>1</sup> So, by Adelung, *Deutsche Sprachlehre für Schulen*, p. 215, § 368.

<sup>2</sup> Ante, p. 3.

<sup>3</sup> Ante, p. 1.

<sup>4</sup> Ures, eoveres.

<sup>5</sup> Ante, p. 1.

<sup>6</sup> Chaucer, *Troilus and Creseide*, b. i. l. 422.

<sup>7</sup> Ibid, b. iii. l. 101.

<sup>8</sup> Prol. Cant. Tales, l. 825.

<sup>9</sup> M. Coll. Sion, xviii. 6, cited by Halliwell.

<sup>10</sup> l. 13904.

<sup>11</sup> l. 11218.

<sup>12</sup> l. 13905.

<sup>13</sup> Chaucer, *Legend of Thisbe*, l. 195.

<sup>14</sup> Adelung *D. S. für Schul.* p. 353, § 639.

they are commonly, though somewhat inaccurately, called possessive pronouns.

Speaking of the words ours and yours, etc., Todd, in his edition of Johnson, says,<sup>1</sup> "There seems, indeed, to have been no necessity for the added *s*; our, your, etc., including in themselves the idea of property or possession." But ours and yours are *necessarily* possessive, whilst our and your are sometimes non-possessive.<sup>2</sup>

When it was intended to fix a strict proprietary or possessory character upon the genitives "my" and "thy," a different course appears to have been adopted. Instead of the augment *s*, the word *ochen* or *aghen* (own) was used, forming, by contraction, "mine" and "thine."<sup>3</sup> The same process is applied, less elegantly, it may be admitted, to *her*, *our*, and *your*, forming the unclassical *hern*, *ourn*, and *yourn*. The adjective pronoun "his," though not capable of receiving an addition in the shape of a sibilant augment, is not always able to resist the assimilating principle, under the influence of which it is prolonged into "hisn." The compounds *ours*, *yours*, etc., being undeclinable, would come within the category of the possessive adverbs of German grammarians.<sup>4</sup> We say, a good man, a good woman, a good child, and good horses; and we also say, the man is good, the woman is good, the child is good, the horses are good. The word "good" being the same, apparently, in both forms, it is commonly assumed that the difference is only in the altered position of the noun. In fact, however, in the first class, good is an adjective which was formerly declinable in number and in case, whereas good, as used in the second class, was always undeclinable. In German the distinction is still unmistakable. We say, *ein guter Mann*, *eine gute Frau*, *ein gutes Kind*, *gute*

<sup>1</sup> Vol. i., p. 110, note.

<sup>2</sup> Ante, pp. 6, 7.

<sup>3</sup> Though "mine" and "thine" were formerly used, especially before vowels, as equivalent to "my" and "thy" they had not, when so employed, the intensely possessive sense of the *final* mine or thine. The house is mine—the book is thine.

<sup>4</sup> Oft werden Wörter erst durch die Zusammensetzung zu *Adverbien*, "anstatt," "allezeit," "allerwegen," da sie denn oft, zum Merkmal ihrer Bestimmung, das adverbische *s* am Ende bekommen, *diesseits*, *seitwärts*, *allerseits*, *allerdings*. Oft werden ganze Redensarten adverbisch gebraucht, ohne dass es um deswillen, nöthig wäre sie als Ein wort zu schreiben,—zu Folge, zu Liebe. Adelung, *Deutsche Sprachl.* für Schul, 178, § 285. It is hardly necessary to observe that this adverbial *s* does not appear to present any traceable connexion with the English possessive augment.

Pferde ; but we must say, without inflexion, der Mann ist gut, die Frau ist gut, das Kind ist gut, die Pferde sind gut. Here, gut, being undeclinable, is, by German grammarians, classed as an adverb.

We have seen that where the possessive augment is employed, it is not written as if it were capable of being incorporated with the preceding noun. It is treated as a distinct particle separated from the dominant noun<sup>1</sup> by the mark denoting elision. The origin of this grammatical form, its correspondence with a nearly similar organisation presented by the Platt-Deutsch<sup>2</sup> language, and in the vernacular idiom of Middle and Upper Germany,<sup>3</sup> particularly in that of the lower classes, with the manner and process by which it has, in our own country, come into operation, will be afterwards considered.

#### § 6. *Power of the Mixed Possessive Augment.*

In the second class of cases in which the apostrophised *s* is employed, the hitherto mysterious augment is not restricted to the bare function,—the simple office, of impressing a character specifically possessive, upon terms which, in the absence of such augment, would have been capable of being understood either in a non-possessive or a possessive sense. On the contrary, in the numerous cases assignable to this our second class, this augment,—the special distinctive sign indicating possession, serves the further purpose of marking the relation in which the dominant noun or phrase stands to the satellite, and to the other members of the sentence, thus accumulating upon its original possessory function the properties of a simple genitive, or the more extensive powers of an adjective pronoun.

The more usual circumstances under which this mixed possessive augment occurs, are those in which it represents the inflected or prepositional *subjective* genitive<sup>4</sup> of other languages.

This augment has also occasionally to do duty for the ancient *instrumental* case,<sup>5</sup> and for the prepositions which supply the

<sup>1</sup> Ante, p 2.

<sup>2</sup> Post, chap. iv.

<sup>3</sup> Post, p. 14.

<sup>4</sup> For the reason why a possessive augment cannot be employed to supply the place of an *objective* genitive, *vide* post, chap. iv.

<sup>5</sup> *Vide* Bopp, *Vergleichende Grammatik*, 2te Ausgabe, 1sten Band, p. 322-9, § 158, etc.



place of that case in those languages in which the inflexional instrumental case itself is not preserved.

In the great majority of cases, however, the mixed possessive augment coincides with the inflected genitive of ancient and the prepositional genitive of modern languages, and this coincidence is not unaccompanied to some extent with a sort of phonetic resemblance. It cannot therefore excite surprise, if we find that the mixed possessive augment has been treated as an ordinary inflected genitive. The differences, though not always lying on the surface, seem, however, to be sufficiently intelligible. The inflected genitive is employed both subjectively and objectively—the mixed possessive augment can be used subjectively only. Again, the inflected genitive is applicable to an almost unlimited variety of relations—the mixed possessive augment is confined to the relation of property or possession. The inflexion indicates merely the existence of *some* indefinite relation in which the inflected word stands to other parts of the sentence—the mixed possessive augment may either affect solely the word to which it is affixed, or determine the relation of an entire compound proposition.

§ 7. *Various Aspects of Mixed Possessive Augments involving the Exercise of the Power of a Subjective Genitive Case.*

The cases falling within the above description, may be arranged as follows:—

First. We find this augment subjoined to masculine nouns dominant; as, William's book—John's horses.

Secondly. To feminine dominant nouns; as, Mary's pencil—Harriet's gloves.

Thirdly. To dominant nouns of the common gender; as, An eagle's wing—a tiger's skin—a bird's claw—a sheep's wool.

Fourthly. To masculine nouns dominant, preceded by their satellite; as, The book is William's—the horses are John's.<sup>1</sup>

<sup>1</sup> To the question, What book is that? the answer might be, It is William's, or, It is William's book. To say, The book is William's, would be stiff and formal. To the question, Whose book is it? the answer would be, It is William's. The phrase, It is William's book" would seem to require that an emphasis should be laid on the name.

Fifthly. To feminine dominant nouns preceded by their satellite; as, The pencil is Mary's—the gloves are Harriet's.

Sixthly. To dominant nouns of the common gender preceded by their satellite;<sup>1</sup> as, The feather is an ostrich's—the skin is a calf's.

Seventhly. To nouns in the plural number, where that plural has not been formed by adding an *s* to the singular; as, Oxen's labour.

Eighthly. Prehensively to a series of nouns in the singular number. These nouns may have been brought together either by juxta-position; as, "For thy servant David's sake,"<sup>2</sup>—"Smith the bookseller's shop;"<sup>3</sup> or by the intervention of a conjunction, as well where a partnership or other connexion is discoverable between the several dominant nouns, as in the case of Brownlow and Goldsborough's Reports, temp. Eliz.; and in that of Day and Martin's Blacking, temp. Vict.: as also where neither partnership nor other connexion can be traced, as in "Jupiter and Saturn's moons"—"Pompey and Cæsar's rivalry." But when, in the case of two dominant nouns, a separate possession is intended to be predicated of each, the possessive augment is repeated; as, An uncle may be a father's or a mother's brother.

In languages which, like the Latin, retain an inflexional genitive case, but have no distinct possessive augment, our idiomatic phrase, "Jupiter and Saturn's moons," can find no place. Saturn's may indeed be rendered Saturni, but the prehensile power of the English possessive augment, must be renounced. The hold upon Jupiter is lost, and in order to recover it, a second inflexional genitive, for the special purpose of including that *inferior* planet, is to be introduced. *Jovis et Saturni lunæ*.

Prehensile energy is not, however, confined to the English possessive augment. Thus the Spaniards say, Valerosa y felizmente, as equivalent to Valerosamente y felizmente; the

<sup>1</sup> The common gender having no appropriate pronoun, is represented by a pronoun in the neuter, once the universal form.—*Vide post*, chap. iv. <sup>2</sup> Psalm cxxxii. 10.

<sup>3</sup> In Latham's English Language, p. 365, Concord of case is said to be violated by, 'At Smith's the bookseller,' instead of, 'Smith's the bookseller's.' In the former phrase the *s* is misplaced; in the latter the *s* in Smith's would appear to be equally objectionable, as being superfluous, not to say, *redundant*.

Germans say, *Auf und Untergang der Sonne*, for *Aufgang und Untergang*. *Mente and gang* override the joint terms.

It may be observed that the termination in *th*, which distinguishes cardinal numbers from ordinal, is applied by a similar prehensile process, to compound, as well as to single numbers. As in other cases in which a prehensile process is adopted, it is always attached to the number which is last named. Thus we say twenty-fourth, and, though now less frequently, four-and-twentieth.

Ninthly. The possessive augment may be subjoined to a neuter or sexless substantive in cases where a possessive, and therefore a quasi personal character is meant to be impressed upon that substantive. The fertility of England is not unfrequently asserted; but if the intention be to personify our country as the possessor of that advantage, we say, England's fertility. The two phrases, although nearly allied, are not identical. Not only is it necessary to personify and, as it were, to galvanize the neuter substantive, when we seek to give it a possessive character, by adding the apostrophised *s*, but the very fact of its being so appended, at once reacts upon the dominant neuter noun, investing it, ipso facto, with the element of personality. Thus when Fuller speaks of "sin's poison," and "grace's antidote," sin and grace are personified, one as possessing and employing poison, the other as possessing and administering the antidote.

Tenthly. The augment may be introduced prehensively at the end of a series of nouns in the plural number, where the last of the plurals is not formed by adding the letter *s* to the singular; as, Horses and oxen's hoofs.

Eleventhly. We find the augment subjoined prehensively to the last word of a compound phrase of greater or less extent. We say, "The king of Spain's sister;" where the effect of the apostrophised letter is, to impart a possessory character, not, as supposed, *inflexionally*, to Spain, the word immediately preceding, nor simply to the dominant word "king"—but to the entire compound term "king of Spain," or to the word

“king” qualified, restricted, ear-marked, by an addition of the name of the country to which he stands in the relation of sovereign.

Twelfthly. The augment may be subjoined, prehensively, to the last of several connected phrases. Thus we say, “He is not the king of France or the king of Spain’s subject.”

Thirteenthly. Where the predicate is qualified by an adverb, the augment, though visibly appended<sup>1</sup> to the adverb, governs, by virtue of its prehensile power, the qualified predicate as an entire proposition; whereas, in a case-inflexion, the suffix is incorporated with the noun immediately preceding, and with the noun only, and it operates only on the noun. We say, “This is the king of England’s crown, it is no one *else’s*.”

Fourteenthly. It is not unfrequently added to certain indefinite terms, sometimes called indefinite adjectives. We say, “one’s<sup>2</sup> health, one’s children, another’s riches, another’s good.”<sup>3</sup>

Besides the application of the patent and visible *s*, under the several circumstances above enumerated, we have what may be called an inaudible latent or invisible *s*, imparting the same possessive quality to the noun or phrase as it would have derived from the presence of a visible and legible *s*. This occurs—

Fifteenthly, in the case of nouns in the plural number, where, as in sailors and soldiers, the plural is formed by adding an *s* to the singular. Thus we say, “sailors’ wages,” “soldiers’ discipline.” In these cases the apostrophe is of more recent<sup>4</sup> application. And—

Sixteenthly, prehensively, where the last of a series of plural nouns terminates in *s*, as “cows, sheep, and horses’ hoofs.”

In the latter two cases, the void consequent upon the disappearance of the augment,<sup>5</sup> is denoted by the mark employed

<sup>1</sup> *Vide post*, chap. viii.

<sup>2</sup> “One” (as here used) would seem to be derived from “home,” which, in old French, was not only *homme*—man, but was equivalent to the German impersonal “man,” and was the precursor and parent of the modern French “on.” In law French we constantly find (Year-books, *passim*) such impersonal expressions as “home diet”—in the sense of the French “*on dit*,” and of the German “*man sagt*.”

<sup>3</sup> “Other” was anciently desinable. To “others mannes wive.” (Owl and Nightingale, l. 1474). “To stele to othres mannes bedde.” (ibid, l. 1497).

<sup>4</sup> It would seem to have been first employed in the eighteenth century.

<sup>5</sup> See this explained more fully, *post*, chap. viii.

to indicate elision, thus forming what it may be allowable to characterise as an apostrophe pendens.

Seventeenthly. We find the augment subjoined to a dominant noun, such noun being immediately followed by a satellite commencing with a participle, and consisting, not of a bare pronoun or of a bare noun, denoting a thing or things attributed to, and so far owned or possessed by, the dominant noun or nouns, but introducing an entire proposition, simple or complex. We say, "In consequence of the prisoner's being absent, his trial was postponed." Here, the *s* constitutes a true mixed possessive augment, inasmuch as it not only points to an act attributed to, and therefore *quasi* possessed by, the prisoner, but also marks the relation in which the dominant noun stands to the rest of the sentence. This application of the apostrophised *s* appears, however, to be losing ground, and threatens to become obsolete.

The more usual circumstances under which the mixed possessive augment occurs, are, as already stated, those in which that augment supplies the place of a *subjective* possessive genitive case, and those where the augment, by its prehensile energy, operates more widely and acts further back than the word to which it is immediately subjoined.

But this augment has sometimes the force of the ancient instrumental case,<sup>1</sup> and of the prepositions called up to supply the vacuum caused by the dying out of that case.

Eighteenthly. In "Upon Cæsar's passing the Rubicon," the apostrophised *s* is a mixed possessive augment, inasmuch as it not only, as a possessive augment, indicates an act done by Cæsar, an act of which he is the proprietor or possessor, but also as a *mixed* possessive augment, marks the relation in which Cæsar stands to the other members of the sentence. The relation thus indicated is a relation, the nature and properties of which could not have been fully presented by a genitive case, inflexional or prepositional. To indicate the relation without assistance from the possessive augment, it would have been

<sup>1</sup> Vide Bopp, Vergleichende Grammatik, zweite Ausgabe, ersten Band, p. 322-9, 158, etc. The English editions are from the *first* German.

necessary to employ the *casus instrumentalis* in those languages, as Sanskrit, Zend, etc., in which that case is retained, in others, the prepositions having the force of an instrumental case.

The mixed possessive, whether it supplies the place of a genitive or that of an instrumental case, is always used subjectively. But it does not hold, conversely, that the subjective genitive or the subjective instrumental, is necessarily possessive.

The mixed possessive augment, whether it supplies the place of a genitive case employed possessively, or that of an instrumental case so employed, is necessarily subjective.

To cases of this class the innovation above<sup>1</sup> adverted to in respect of the suppression or omission of the possessive augment, also extends.

Nineteenthly. "I mentioned the high tide at *Deptford's* being the cause of the flooding of Lambeth." Here the augment exercises its prehensile power to the extent of embracing the whole of the matter by which it is preceded. It might, omitting the augment, have been said, "I mentioned the high tide at *Deptford* being the cause of the flooding of Lambeth;" but the meaning of the phrase would not have been so precisely marked, whilst the expression would have been found to have assumed a much less graphic form.

The inflexional *s* of the German genitive, like the *es* of the Anglo-Saxons, is endued with no prehensile faculty. In speaking of books, the joint property of Philip and John, we have, in English, "Philip (not Philip's) and John's books;" in German, "Philip (not Philip) und Johanns Bücher. In Platt-Deutsch, and in vernacular German, both genitives are rejected, and we may colloquially, or with the lower orders, say, "Philip und Johann ihre (their) books."<sup>2</sup>

<sup>1</sup> See last page.

<sup>2</sup> Post, chap. vii.

## CHAPTER III.

## ORIGIN OF THE POSSESSIVE AUGMENT.

§ 1. *Divers Theories as to its Origin.*

THE grammatical construction which here forms the subject of inquiry, consists of three members—the noun dominant, which is proprietary or possessive,—the apostrophised s,—and the satellite or servient noun, presenting the thing owned or possessed.

The origin of the second of these members has formed the subject of five distinct theories, of which the last three are supported by considerable ability, and have been put forward with no little earnestness and confidence.

These theories appear to have arisen in the following order :—

1. The ancient pronominal theory.
2. The Wallisian, or possessive-adjective theory.
3. The Johnsonian, or genitive-case theory.
4. The possessive-case theory.
5. The double-genitive theory.

Notwithstanding the numerous elaborate defences which have been produced in support of some of these theories, they can hardly as yet be said to have been fairly confronted,—to have been submitted to a rigorous competitive examination.

It will be the principal object of the following pages to investigate the grounds upon which these theories respectively claim to be entitled to acceptance.

## CHAPTER IV.

ANCIENT PRONOMINAL THEORY AS TO THE  
ORIGIN OF THE POSSESSIVE AUGMENT.§ 1. *Statement of Theory.*

ACCORDING to this theory, the apostrophised *s* is, in all cases, to be regarded as the representative, or rather as the simple continuation of the adjective or possessive pronoun “his,” used in the sense of the Latin reflex possessive *suus*,<sup>1</sup> and gradually reduced to its present attenuated form, first, by the suppression of the aspirate, and afterwards by the dismissal of the *i* from the remaining *is*, thus abridging the labour of writer or speaker by the absorption of an entire syllable. This possessive “his,” which sometimes also corresponds with the direct or non-reflex possessive *έος*, although apparently derived from the personal genitive pronoun “his,” which has the force of *όυ* and *εjus*, must not be confounded with it.

The attack upon these views respecting the origin of the possessive augment, appears to have commenced more than two centuries ago. The ancient theory has been impugned upon two grounds: the one may be said to be external and historical, the other, internal and grammatical. It is upon the latter that the discussion will chiefly proceed, and to which the attention of the reader will be principally directed. The former ground it may suffice to notice incidentally, as the objection taken appears to rest upon an obvious anachronism, a simple confusion of dates, requiring for its support, a transposition of the records of several centuries.

<sup>1</sup> Post, p. 46.



### § 2. *Verbal, or Pronominal Roots.*

According to an extensively received modern theory, the roots in Sanskrit and in other Aryan languages are reducible into two classes, the one predicative or verbal, the other demonstrative or pronominal roots, the roots in both of these classes being monosyllabic.<sup>1</sup> The former, the rough material out of which nouns and verbs are supposed to be elaborated, are called verbal, in respect of their alleged capacity of being converted into verbs by the simple addition of a personal termination. We are informed that nouns, both substantive and adjective, are not derived from verbs, that they are not *engendered* by verbs, but spring with them fraternally from the same womb.<sup>2</sup>

Roots belonging to the second class are called pronominal, because grammarians have regarded them as possessing a pronominal quality, that quality being in those derivatives which constitute prepositions, conjunctions, and other particles, more or less hidden.<sup>3</sup> It is said<sup>4</sup> that all simple pronouns are incapable of being reduced into anything more general or elementary, either as to form or as to meaning; and that even the systems of declension of these simple pronouns, are formed by special pronominal roots, the case-terminations of the simple pronoun not being derived from any modification of an original abstract pronominal term, but being themselves involved in, or forming, original and self-subsistent roots.

### § 3. *Form of English Pronominal Roots.*

The fully developed nouns and verbs of *commerce*,—those in actual living use, in their various declensions, conjugations, etc., are regarded by Bopp, as formed by the simple process of applying to the predicative verbal root of the noun or verb, a vivifying influence derived from a demonstrative pronominal root, whether employed in its simple or in its compound form. The

<sup>1</sup> Bopp, *Vergleichende Grammatik*, 2te Ausgabe, erster Band, 195.

<sup>2</sup> Welche mit Verben in brüderlichem, nicht in einem Abstammungsverhältnisse stehen, nicht von ihnen *erzeugt*, sondern *mit* ihnen aus demselben Schoosse *ent-sprungen* sind.—*Ibid*, 194.

<sup>3</sup> Versteckt.

<sup>4</sup> Bopp, *Vergl. Gram.* 2te Ausgabe, ersten Band, 195.

pronominal roots connected with the originally sexless<sup>1</sup> pronoun "hit," appear to present the following forms:<sup>2</sup>—

Subjective or active singular form, Hit.<sup>3</sup>

Objective or passive form singular, Hit.<sup>4</sup>

Respective form (dative), or form of special relation, singular, Him.

General relations form (genitive), singular,<sup>5</sup> His.

Subjective or active form (nominative), plural, "Hi."<sup>6</sup>

Objective or passive form (accusative), plural, "Hig."<sup>7</sup>

Respective form (dative), plural, "Hem."

"His," the genitive form of the Anglo-Saxon *personal* pronoun, like the genitive of Latin and other inflexional languages,

<sup>1</sup> Bopp, Vergl. Gramm.

<sup>2</sup> Each of these different forms is usually called a case—Gr. *πρωσις*, Lat. *casus*, Germ. *Fall*—it being assumed that these forms had, as it were, *fallen* from a parent stock, thence called *casus patrius*, *paternus*, or *genitivus*.

<sup>3</sup> To the general or neutral form were afterwards added "he" as the representative of masculine, and "heo" as the representative of feminine nouns.

<sup>4</sup> Afterwards were added "hine" for masculine, and "hi" for feminine nouns.

<sup>5</sup> *Casus paternus*, Prisc. 5. *Casus patrius*, Aul. Gell. lib. iv. cap. 16; i. 14, pp. 18, 70. *Casus interrogandi* (*i.e.* *decernendi*) *quem nos nunc genitivum dicimus*, Aul. Gell. lib. xiii. cap. 25. Speaking of this form, Dr. Wilkins, in his *Sanskrit Grammar* (p. 630 § 1265), says: "When two words come together in construction, of different meanings, yet bearing a certain relation to each other, one of them is put in the genitive case." This learned writer had more particularly in view, a language extensively furnished with inflected nouns. In those languages in which no such inflexions have been preserved, the general relation constituting the so-called genitive, is commonly indicated by the introduction of a preposition, though formerly the simple process of *juxta-position* was regarded as sufficient, at least in possessive cases. Adelung's description of the genitive relation is at once more comprehensive and more concise. He calls it "*Der Fall welcher zur Erklärung aller in einem Satze vorkommenden Verhältnissbegriffe dient.*" And he represents it as being "*der schwerste und weitläufigste Fall, weil er unter allen nur am dunkelsten empfunden werden konnte, und daher auch in allen Sprachen der verwickelste ist.*"—*Deutsche Sprachlehre für Schul.*, p. 122, § 196. This not very flattering picture of the inflexional genitive, does not widely differ from that which we find in an article on the New Testament in the "*Quarterly Review*," "that in Greek the genitive expresses merely an indefinite relation, and that the *preposition* when used, presents, as if to the eye, the exact mathematical or geometrical position of one object with regard to the other."—No. 225 for January, 1863. Where a Greek genitive is without the guidance of a preposition, the precise nature of the relation intended to be intimated, is left to conjecture. In a note to Galatians i. 7, Dean Alford says: "*τὸ εὐαγγέλιον τοῦ χριστοῦ.*" Perhaps here, not Christ's Gospel, but the Gospel *of* (*i.e.* relating to preaching) Christ. The context only can determine in such expressions, whether the genitive is subjective or objective." In *Ἐλπίδα δικαιοσύνης*, Galatians v. 5, a subjective meaning would scarcely be tolerated. And see Rom. xv. 16; 1 Thess. ii. 2; 1 Tim. i. 11. The "exact mathematical or geometrical position" is attained in the English language without the aid of a preposition, and even in the absence of a case-inflection, by our own possessive augment, our home-grown apostrophised *s*.

<sup>6</sup> *Casus multitudinis rectus*.—Aul. Gell., lib. xiii., cap. 25.

<sup>7</sup> Afterwards, and still, colloquially, "hem." Both in the singular and in the plural the datives have supplanted the accusatives.

may be used possessively and non-possessively, subjectively and objectively.

Equally extensive are the powers of the Anglo-Saxon case-termination in *es*, a termination which, according to Bopp, must be considered as based upon, or borrowed from the pronominal prototype.

#### § 4. *Pronominal Origin of Inflection of German Adjectives.*

Upon the general tendency to reject inflexions which, by reason of information derived from the context or from antecedent statements, have ceased to be necessary for the purposes of distinctness, some light is thrown by the course observable in the terminations of German adjectives. When an adjective is preceded by an article or pronoun which marks the case and number, or is joined to a substantive which marks case or number, the distinctive inflexions of the adjective which would mark case and number, are disregarded. Where there is no preceding article or pronoun, or the preceding article or pronoun fails to mark distinctly the case and number, the full form of the adjective is preserved.

Bopp<sup>1</sup> thus accounts for this peculiar feature in the declension of German adjectives. He says the termination *er* in "guter" is a latent (*verstecktes*) pronoun, incorporated with the radical "gut," for the purpose of definition or personification. Therefore, when the adjective is preceded by the pronominal article "der," the function of a pronoun having been already performed by the patent pronoun, the latent pronoun is rejected, and we have *der gute mann*, not *der guter mann*, which, as Bopp says, would, no doubt, be intolerable to German ears.<sup>2</sup>

Adelung appears to have had an indistinct presentiment of Bopp's theory respecting the origin of case-inflexions. He describes the *s* in *Hoffnungsvoll* and in *Vorbauungsmittel*, and the *n* in *Stadtrichtern* in the phrase "*Herrn N. Stadtrichtern*

<sup>1</sup> Bopp, *Vergleich. Gramm.*

<sup>2</sup> The effect would be the same, if the adjective were preceded by *dieser*, *jener*, or *mancher*, instead of *der*.

zu Leipzig," as *post-positive* articles, in which there is no distinction of gender. He does not venture to say with Bopp, that the *n* in *Herrn* itself is also a *post-positive* article.<sup>1</sup>

§ 5. *Decline of Case-Inflexion resulting from Foreign Invasion.*

Upon the irruption of warlike hordes pressing upon the decaying Roman empire, from the north-east and from the east, the nouns current in the Latin-speaking provinces became a necessary element of communication between the invaders and the old inhabitants. But to rude warriors the case-inflexions of the Latin nouns and pronouns—widely differing from any to which they had been accustomed—were perplexing and altogether unmanageable.

With the exception of a single termination selected from the cases of Latin plurals<sup>2</sup> necessary for the purpose of distinguishing singular from plural, case-inflexions were wholly disregarded. In the singular number, the termination belonging, in Latin, to the ablative case was alone retained for all purposes.

To avoid the ambiguity and confusion which must have resulted from an uncompensated rejection of the particular inflexion which constituted the so-called genitive case, recourse was

<sup>1</sup> His words are, Wir haben im Deutschen noch deutliche Spuren eines articuli postpositivi, welcher hinten an das Nennwort angehängt wird, und in der mit der Deutschen verwandten Dänischen und Schwedischen Sprache, noch merklicher ist. Er lautet für die Hauptwörter im Genitive der Einheit *ohne Unterschied des Geschlechtes*, theils *ens*, theils *s*, im Dative, *en* oder *n*, und im Accusative, gleichfalls, *en* oder *n*. Dahin gehören, allem Ansehen nach, die Biegungssylben der eigenen Namen, Schwarzens Schwarzen, 2. Das *s* in der Zusammensetzung selbst an weiblichen Wörtern, Hoffnungsvoll, Vorbaumungsmittel, 3. Die noch hin und wieder, in den Kanzelleyen üblichen Formen, "Herrn N. Stadtrichtern zu Leipzig," für dem Stadtrichter, So auch, "Herrn N. der Gottesgelahrheit Lehrern;" "Es ist Kaufmann gegeben worden;" Von Gottes Gnaden, 4. Manche, noch im gemeinen Leben übliche, Arten des Ausdrucks: "ich habe es *Vatern* gesagt," ich habe *niemanden* gesehen, man sahe jemanden: "Die Kinder erwähnten *Herrns*," für "des erwähnten Herren," 5. Noch mehr adverbische Ausdrücke: "Auf *Erden*," "nach *Sonnen* Untergang," "zu *Statten* kommen," "von *Statten* gehen," "von *Handen* kommen," "zu jemandes *Gunsten*," u. s. f. für "Auf der Erde, nach dem Untergange der Sonne," u. s. f. Deutsche Sprachl. für Schulen, p. 192, § 320. Like "auf Erden," etc., we find in semi-Saxon English "*daies*" used adverbially as "by day."

Ho wiste hire norice seep *daies* i the felde.

She watched her nurse's sheep "by day" in the field.

*Seinte Marharete Meiden ant Martyr*, p. 2.

<sup>2</sup> The Italians formed their plurals by taking the nominative, the Spaniards by taking the accusative, plurals of the first and second declension, the French inclining, but less decidedly, to the latter.

had to the Latin preposition *de* (from or concerning) to mark the existence of some relation subsisting between the principal or dominant noun and the satellite or servient noun, leaving, as had been the case with respect to the now superseded inflexion, the precise nature of the relation thus vaguely indicated, either to be inferred from some obvious relation or connexion already known or intuitively perceived to exist, between principal and satellite, or to be gathered from the context.

In our own island, also, the general tendency of language to shake off an intricate system of varying terminations, was accelerated by the invasion, followed by a permanent settlement of tribes to whom such terminations were a stumbling-block and an offence. A grammatical construction, of Teutonic origin, appears to have been hastened to its fall, by the impatience of Scandinavian and Norman invaders. A simplification was effected in the Anglo-Saxon genitive singular, and also in the plural of strong (*i.e.* self-evolving) nouns, as man, sheep, mouse, etc., which refused to accept the Norman plural suffix in *es*, having previously rejected the Anglo-Saxon suffix in *en*, by reducing the varying singular genitives of all nouns to the most usual of the genitive forms, namely, to that ending in *es*. Another step taken in the same direction, whilst throwing off all case-terminations of nouns, was to leave the relations existing between the noun dominant and the satellite in the case of possessive nouns, to be inferred from the simple expedient of juxtaposition.<sup>1</sup>

About the time when the several Anglo-Saxon case-inflexions were gradually disappearing, perplexingly varied plural terminations were abandoned for the uniformity of the Norman plural in *es*. Some plurals in familiar use were, however, able to stand their ground, and we still say men, women, children, oxen,<sup>2</sup> kine, sheep, deer, mice, geese, etc.

<sup>1</sup> Post, 24.

<sup>2</sup> It was not without difficulty that "the strong laborious ox of honest front" withstood the sweeping tide. We find "oxis," Luke xvii. 7, Anglo-Saxon version; and "oxes" have been yoked, in rhyme with foxes, but without "firebrands tied between." Our ancestors appear not to have long tolerated the double sibilant.

§ 6. *Substitution in Thirteenth Century of the Pronoun His for the Anglo-Saxon inflexional Genitive used possessively.*

Terminations attached to words so constantly recurring, whilst tenaciously retained by the invaded nation, would, with little difficulty, be acquired by the invaders. The progress of the change may be traced with marked distinctness in the variation of language observable between two MSS. of Layamon's semi-Saxon poem "*Brut*." The earlier copy bears internal evidence of having been written not later than about the close of the twelfth century (tempp. Richard I. and John), the original composition of the 32241 verses belonging possibly to an earlier period. The second copy may be safely referred to the reign of Edward I. and the latter part of the thirteenth century. The Saxon plural terminations in *en* are found occasionally in both copies, but in general the *en* of the reign of Richard or John, is changed into the *es* of the time of Edward.<sup>1</sup>

Both these manuscripts were published by Sir Frederic Madden in 1840—the two versions being printed *e regione*—in parallel columns.

The progress of alteration in the language between these two periods, will be shown by copious extracts exhibited in two tables. Of these, the first<sup>2</sup> will shew the gradual declension of the Anglo-Saxon genitive case-termination and the substitution of the pronoun "*his*," where the genitive had been used in a possessive sense. The second table<sup>3</sup> will mark the change of the Anglo-Saxon plurals in *en* into the Norman plurals in *es*.

These interesting documents appear to be of the greatest importance with reference to the present inquiry, inasmuch as in them is laid bare the gradual decline of the Anglo-Saxon genitive, followed by the employment of two separate instruments, exercising separate functions, and invested with distinct powers. Upon the gradual abandonment of the Anglo-Saxon inflected genitive, our ancestors did not return to the original mode of constructing a genitive for nouns, namely, that by adopting the genitive form

<sup>1</sup> See Philological Society's Proceedings, vol. ii. p. 382.

<sup>2</sup> *Post*, 28.

<sup>3</sup> *Post*, 57.

of the personal pronoun. They called up the Scandinavian "of" where the existence merely of some general relation was meant to be indicated. But when the special relation of possessor and thing possessed was to be presented, resort was had to one of two distinct courses.

### § 7. *Possessive Genitive by Juxta-position.*

The earlier of these appears to have been, simple juxta-position, in which the satellite or thing possessed, was placed immediately after the dominant noun, without any inflexion or other change of form, either in the noun dominant or in the satellite, and without the aid of any preposition.

The possessive genitive by juxta-position survives in the names of towns and villages throughout England. Sampford Courtenay is Sampford of, *i.e.* belonging to, the Courtenay family; Sampford Peverell is Sampford of the Peverells; Wotton Fitzpaine is Wotton of the Fitzpaines; Wotton Bassett is Wotton of the Bassetts; Kibworth Beauchamp is Kibworth of the Beauchamps; Kibworth Harcourt is Kibworth of the Harcourts; Berry Pomeroy is Berry (Castle, Burgh) of the Pomeroyes, etc.

This construction was not confined to England. We see remains of the possessive genitive by juxta-position in Fontenai le roi (at one time Fontenai le peuple), Marli la machine, Bois le duc (du duc de Brabant), Bar le duc (du duc de Bourgogne), Pont l'Evêque, Hôtel Dieu, La Châsse Saint Etienne, Les Reliques Saint Gervais, La Bible Guyot, Les quatre fils Aymon, La mort ne me greveroit mie, Si je mourois ès bras m'amie. The exuvie of such a possessive genitive may be traced in "chez moi," literally, house (case) me, *i.e.* (at the) house (possessed by) me; "chez son ami," literally, house his friend, *i.e.* (at the) house (possessed by) his friend, etc.

We find also in our Norman French, "L'ost la roigne," the Queen's army; "le bank le roy," the King's Bench, etc.

Sometimes the case-termination of the pronoun of the earlier version of Layamon's Brut. is retained in the later; whilst the case-termination of the noun in the earlier version is

abandoned—"Mines faderes brother" becomes simply "Mines fader brother."

In Layamon's Brut. p. 122, v. 28104-5:

"That Modred thire suster sune  
Hafde thine quene inume,"

of the old version, becomes—

"That Modred thin soster sone  
Hadde thin cweane inome,"

in the later version.

The distinguishing genitive "thire" had now sunk into the indeclinable "thin."

King Dauyd of Scotland, that was hyre moder brother.<sup>1</sup> Hii destrued and robbede the fader londes mid wou.<sup>2</sup> Moder bern.<sup>3</sup> Norice scep.<sup>4</sup> Hii broder sone.<sup>5</sup> By King Ban and Bors counceill.<sup>6</sup> Tha com heore fader brother.<sup>7</sup> Beduer his soster sone.<sup>8</sup> And there celdre sustre sone.<sup>9</sup> The cweane cun Eleyne.<sup>10</sup>

In the Ormulum we find amongst other genitives by juxtaposition<sup>11</sup>—Off ure sawle nede.<sup>12</sup> Theyyre sawle nede.<sup>13</sup> For anig sawle bote.<sup>14</sup> He taketh sawle bote.<sup>15</sup> Forr all mann-kinne nede.<sup>16</sup> All kinne sinne.<sup>17</sup> To wurthenn mann o moderr

<sup>1</sup> Robert of Gloucester's Chronicle, vol. ii., p. 461.

<sup>2</sup> Ibid, p. 477. The father's lands.

<sup>3</sup> Mother's child, Sainte Marharete, Meiden ant Martyr, p. 2, line 7 from bottom.

<sup>4</sup> Nurse's sheep. Ibid, p. 2.

<sup>5</sup> Layamon's Brut., vol. i., p. 373, v. 8767.

<sup>6</sup> Morte d'Arthur, Book I., chap. 13.

<sup>7</sup> Lay, vol. i., p. 305, v. 7152. In the later version, Tho com hire fader brother.

<sup>8</sup> Lay., vol. iii., p. 100, v. 27594, Beduer's sister's son. The older version has Beduerres suster sone. In this case the genitive by juxtaposition is carried back to the beginning of the 13th century.

<sup>9</sup> Lay., vol. i., p. 162, v. 3813, older version. Here, however, the genitive is marked by the termination of the article, as well as by that of the adjective preceding "suster."

<sup>10</sup> Lay., vol. i., p. 15, v. 332, later version. The other version has "there cweane," where the genitive is indicated by the termination of the article.

<sup>11</sup> Post.

<sup>12</sup> Ormulum, vol. i., p. 120, homil. l. 3493; *ibid*, 225, hom. 6517; *ibid*, 267, hom. 7700; *ibid*, 291, hom. 8394; *ibid*, 325, hom. 9334;—vol. ii., p. 135, hom. 14081; *ibid*, 229, hom. 16755; *ibid*, 273, hom. 18005; *ibid*, 330, hom. 19614.

<sup>13</sup> *Ibid*, Dedication, l. 36; vol. ii., p. 269, hom. l. 17895.

<sup>14</sup> *Ibid*, vol. ii., p. 281, hom. l. 18231.

<sup>15</sup> *Ibid*, vol. ii., p. 286, hom. l. 18369.

<sup>16</sup> *Ibid*, vol. i., p. 120, hom. l. 3496; *ibid*, 339, hom. 9744;—*ibid*, vol. ii. p. 21, hom. l. 10815; *ibid*, 195, hom. 15781; *ibid*, 234, hom. 16887; *ibid*, 253, hom. 17452; *ibid*, 234, hom. 16887.

<sup>17</sup> *Ibid*, vol. ii., p. 321, hom. l. 19376.



halff.<sup>1</sup> That he wass mann o moderr halff.<sup>2</sup> Forr manne nede.<sup>3</sup> Affter hiss faderr wille.<sup>4</sup> Affter hiss faderr ende.<sup>5</sup> I faderr stoke streonedd.<sup>6</sup> Ut off hiss faderr temple.<sup>7</sup> Soth mann withuten faderr strenn.<sup>8</sup> Yet inn hiss moderr wambe.<sup>9</sup> Man-kinne thesternesce.<sup>10</sup> His brother wif fleyslic to know.<sup>11</sup> Sain Jon the Baptist heved.<sup>12</sup> Als he had spighted this womane fame.<sup>13</sup> Fyve myle fra the bisschope see.<sup>14</sup> Crist satte on his moder kne.<sup>15</sup> Yef we prelate bidding noht tac.<sup>16</sup> Til hisse maister hous.<sup>17</sup> To bynym thy sonne lif.<sup>18</sup>

The "Life and Martirdom of Thomas Becket" begins with two successive possessive genitives, each being a genitive by juxtaposition: "Gilbert was Thomas (Thomas's) fader (father's) name." In Robert of Gloucester's Chronicle we find:<sup>19</sup> "The quene fader Corineus." "The quene folk."<sup>20</sup> "Ys moder kun was ys eir, and his fader kun rigt nogt."<sup>21</sup> "That Elene vncl was."<sup>22</sup> "Conan, the quene cosyn."<sup>23</sup> "Thin uncle lond."<sup>23</sup> In a petition in the, now printed, Parliament Roll, of the third year of Henry VI.,<sup>24</sup> reference is made to transactions which had taken place "in Kyng Harry time the thridde," "in Kyng Richard<sup>25</sup> daies," "and Kyng Edward daies the thrydde." "Heor fader deth."<sup>26</sup> "Constantyn, Eleyne son."<sup>27</sup> "Thoru the quene rede."<sup>28</sup> "There was many

<sup>1</sup> Ormulum, vol. i., p. 234, hom. l. 16886.

<sup>2</sup> Ibid, p. 48, hom. l. 11581; and see ibid, p. 87, hom. l. 12718; ibid, 116, hom. 13529; ibid, 150, hom. 14494; ibid, 313, hom. 19144; ibid, 192, hom. 15681.

<sup>3</sup> Ibid, p. 239, hom. l. 17027.

<sup>4</sup> Ibid, vol. i., p. 19, hom. l. 640; and see ibid, p. 311, hom. l. 8952.

<sup>5</sup> Ibid, p. 291, hom. l. 8372: after his father's death.

<sup>6</sup> Ibid, p. 341, hom. l. 9778: begotten of his father's race.

<sup>7</sup> Ibid, vol. ii., p. 198, hom. l. 15865.

<sup>8</sup> Ibid, p. 318, hom. l. 19267: unbegotten by a father.

<sup>9</sup> Ibid, vol. i., p. 3, hom. l. 168; ibid, 23, hom. 758; ibid, 25, hom. 820; vol. ii., p. 235, hom. l. 16641; ibid, 282, hom. 18243; and see, ibid, p. 225, hom. l. 16639; vol. ii., p. 213, hom. l. 16297, 301; ibid, 214, hom. 16310; ib. 216, hom. 16372; ibid, 225, hom. 16639, 41.

<sup>10</sup> Ibid, vol. ii., p. 303, hom. l. 18852. In line 18860 we find the old Anglo-Saxon genitive, "till helless thesternesce."

<sup>11</sup> English Metrical Homilies, from MSS. of the 14th century, edited by Small, Edinburgh, 1862, p. 38.

<sup>12</sup> Ibid, p. 40. <sup>13</sup> Ibid, p. 71. <sup>14</sup> Ibid, p. 78. <sup>15</sup> Ibid, p. 96. <sup>16</sup> Ibid, p. 103.

<sup>17</sup> Ibid, p. 131. <sup>18</sup> Percy Society, vol. xvi., Scryn Sages, p. 77, v. 2258.

<sup>19</sup> Vol. i. p. 26.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid, p. 42: "His mother's kin was heir, and his father's, not at all."

<sup>22</sup> "That Helen's uncle was." Ibid, 89.

<sup>23</sup> Ibid, 93.

<sup>24</sup> 4 Rot Parl. fo. 296. <sup>25</sup> Richard II.

<sup>26</sup> "Their father's death."

<sup>27</sup> Robert of Gloucester's Chron. vol. i. 197.

<sup>28</sup> "Through the queen's advice."—Ibid, 220.

moder chylde."<sup>1</sup> "Thy brother blod."<sup>2</sup> "Ys brother deth."<sup>3</sup>  
 "Duc Rychard, the quene brother."<sup>4</sup> "Yblessed be the moder  
 wombe that hym to monne bar."<sup>5</sup> "The Erl Harald the quene  
 brother."<sup>6</sup> "Many a moder sone."<sup>7</sup> "A maner serjeant."<sup>8</sup>  
 "Pluto the Helle Kyng."<sup>9</sup>

The possessive genitive, by juxta-position, is still retained in poetry to avoid a harsh combination of sibilants, Venus beauty, Mars strength. It sometimes occurs in prose, as "for righteousness sake," "for conscience sake." "Porcius Festus came into Felix room."

The possessive genitive by juxta-position, did not remain long in favour. Our continental neighbours, abandoning all distinctions between possessive and non-possessive genitives, fell back upon the preposition *de*, the range of which became and continues to be co-extensive with that of the ancient inflexional genitives, objective as well as subjective. Our island ancestors, on the contrary, clung firmly to the important distinction which they have handed down to us. They were not long content to trust to bare juxta-position for the development of the possessive character of a dominant noun. But instead of imitating the Romanesque nations, by huddling possessive and non-possessive together,—placing them under the spell of one undistinguishing prepositional genitive,—they availed themselves of the powerful agency of a reflex adjective possessive pronoun, to endow our language with a peculiar character of perspicuity, the advantage—the almost incalculable advantage—of which, our countrymen, where they have not denied its existence, have been slow to appreciate. It would seem to be impossible to assign any precise date to the introduction of a system which it required the lapse of a century to establish. Fortunately the two versions of Layamon's Brut. furnish us with the means of fixing within certain limits the period of the alteration. In the earlier of these versions I have been able to discover only two instances of this application of the possessive pronoun "his," as a substi-

<sup>1</sup> Robert of Gloucester's Chron. vol. i., p. 263.

<sup>2</sup> Ibid, 291.

<sup>3</sup> Ibid, 294.

<sup>4</sup> Ibid, 300.

<sup>5</sup> Ibid, 308.

<sup>6</sup> Ibid, 347.

<sup>7</sup> Ibid, vol. ii., glossary, 732.

<sup>8</sup> Chaucer, C. T. 8395.

<sup>9</sup> Gower, Conf. Aman.

tute for the Anglo-Saxon inflected possessive genitive; whereas it will be seen that during an interval which can scarcely have reached a century, nearly all the Anglo-Saxon possessive inflexional genitives of the earlier MS. became the pronominal possessives of the latter version.

§ 8. *Tabular View of Change in Thirteenth Century by substitution of "His" for Masculine Possessive Genitive.*

The following table presents a comparative view as well of the Anglo-Saxon genitive case-terminations, as those terminations continued to be employed in the earlier version of Layamon's work, the date assigned to which is, the close of the twelfth century, as of the change which had taken place in the interval between the appearance of the elder version and that of the later version, assigned to the latter part of the thirteenth century. The first column presents the still unimpaired case-termination, whilst the second column shows the substitution of the mixed possessive augment, wherever, and only where, the case-termination had been employed in a possessive sense.

CIRCITER 1200.

Ebraukes sunen.<sup>1</sup>  
That wes Geomages lupe.<sup>2</sup>  
Uppen thes Kinges leores.<sup>3</sup>  
That mines æmes muchele mod.<sup>4</sup>  
Gudlakes sunc.<sup>5</sup>  
The wes Gorbianes brother.<sup>6</sup>  
And breken Modredes trume.<sup>7</sup>  
He wes Cadores sunc  
The Eorles of Corwaile.<sup>8</sup>  
And forsaken Modredes sunc.<sup>9</sup>

CIRCITER 1300.

Eubrac his soncs.<sup>1</sup>  
This his Geomagog *his* leope.<sup>2</sup>  
Uppe the King *his* leores.<sup>3</sup>  
That min hem *his* mochelle mod.<sup>4</sup>  
Gutlac *his* sone.<sup>5</sup>  
That was Gorbonia *his* brother.<sup>6</sup>  
And breke Modred *his* trome.<sup>7</sup>  
He was Cador *his* sone  
Eorl of Cornwale.<sup>8</sup>  
And Modred *his* sone forsake.<sup>9</sup>

<sup>1</sup> Layamon's Brut., vol. i., p. 116, v. 2750.

<sup>2</sup> Ibid., vol. i., p. 82, v. 1928: 'This was (is) Geomagog's leap.

<sup>3</sup> Ibid., vol. iii., p. 214, v. 3026: 'Upon the king's features.

<sup>4</sup> Ibid., vol. i., p. 375, v. 8792: "That great anger of my uncle's" (Oheim, Germ.)

<sup>5</sup> Ibid., vol. i., p. 261, v. 6126.

<sup>6</sup> Ibid., vol. i., p. 278, v. 6530.

<sup>7</sup> Ibid., vol. iii., p. 133, v. 28352: "And break Modred's ranks."

<sup>8</sup> Ibid., vol. iii., p. 143, v. 28594-5: "He was the son of Cador Earl of Cornwall."

<sup>9</sup> Ibid., vol. iii., p. 148, v. 28714: "And forsake Modred's son."

## CIRCITER 1200.

Howelles dohtér.<sup>1</sup>  
 Tha was Arthures hired.<sup>2</sup>  
 Thet Arthur, an æstere dæi hafde,  
 His athele men at somne.<sup>3</sup>  
 He wes igefen Arthur,  
 To halven to yisle,  
 He was Rumarettes sune,  
 Thas kinges of Winette.<sup>4</sup>  
 And ma thusend ther to,  
 Modred wes heore ælder.<sup>5</sup>  
 On Albanacles londe.<sup>6</sup>  
 Forth wenden Dringches  
 To Vortigerne than kenge.<sup>7</sup>  
 Hu heo mahte hire fader wreken  
 And hire freondene death.<sup>8</sup>  
 Of Androgeus folke.<sup>9</sup>  
 Of Androgeus cunne.<sup>10</sup>  
 The wes Tennantiuses sune.<sup>11</sup>  
 Basianes moder  
 Wes of Brut-londes ærd.<sup>12</sup>  
 Octa Hengestes sune.<sup>13</sup>  
 After Gorloises wiuc.<sup>14</sup>  
 Loerines mœr.<sup>15</sup>

## CIRCITER 1300.

Howel *his* dohter.<sup>1</sup>  
 Tho was Arthur *his* ferde.<sup>2</sup>  
 That Arthur *his* folk,  
 To him was igadered.<sup>3</sup>  
 He was Rumaret *his* sone,  
 The riche king of Wynet,  
 He was betake Arthur,  
 Instede of hostage.<sup>4</sup>  
 And mo thousandes yite,  
 In Modred *his* syde.<sup>5</sup>  
 On Albanac *his* lond.<sup>6</sup>  
 Forth hii wenden alle  
 To Vortiger *his* halle.<sup>7</sup>  
 On geo miht hire fader wreke  
 And hire loverd *his* teone.<sup>8</sup>  
 Of Androgeus *his* folke.<sup>9</sup>  
 Of Androgeus *his* cunne.<sup>10</sup>  
 That was Tennancius *his* sone.<sup>11</sup>  
 Basian *his* moder was Brut.<sup>12</sup>  
 Octa Hengest *his* son.<sup>13</sup>  
 After Gorloys *his* wifuc.<sup>14</sup>  
 Loerine his mer.<sup>15</sup>

<sup>1</sup> Lay., vol. iii., p. 18, v. 25670, and p. 29, v. 25922: Howell's daughter.

<sup>2</sup> Ibid, vol. iii., p. 34, v. 26187: There was Arthur's host.

<sup>3</sup> Ibid, vol. ii., pp. 591-2, vv. 24145-6:

That Arthur on Easter-day had assembled his noble men—

That Arthur's people was gathered to him.

<sup>4</sup> Ibid, vol. ii., p. 534, vv. 22788-91: He was given to Arthur to hold as a hostage. He was son of Rumaret, the noble king of Winetland (the country of the Wends, ut videtur). Here "his" is substituted for three inflexionals.

<sup>5</sup> Ibid, vol. iii., p. 141, vv. 28538, 9: And more thousands thereto, Modred was their chief. More thousands yet on Modred's side.

<sup>6</sup> Ibid, vol. i., p. 91, v. 2157: On King Albanac's land.

<sup>7</sup> Ibid, vol. ii., p. 160, vv. 13971-2: Forth went all the chieftains to king Vortigern's hall.

<sup>8</sup> Ibid, vol. ii., p. 199, vv. 14901-2: How she might avenge her father, and her friends' death, (and her lord's injury.)

<sup>9</sup> Ibid, vol. i., p. 368, v. 8650.

<sup>10</sup> Ibid, vol. i., p. 385, v. 9043: Of Androgeus's kindred.

<sup>11</sup> Ibid, vol. i., p. 386, v. 9052.

<sup>12</sup> Ibid, vol. ii., p. 10, vv. 10448-9: Basian's mother was of Brutland's earth—q. d. was a Briton.

<sup>13</sup> Ibid, vol. ii., p. 342, v. 18260; and p. 346, v. 18354; p. 350, v. 18455.

<sup>14</sup> Ibid, vol. ii., p. 366, v. 18830; and p. 370, v. 18919.

<sup>15</sup> Ibid, vol. i., p. 90, v. 2133.

## CIRCITER 1200.

Of Arthures borde.<sup>1</sup>  
 And smæt an Aldolfes helm.<sup>2</sup>  
 That wes Hengest sunc.<sup>3</sup>  
 Of Merlines fore.<sup>4</sup>  
 Passent Vortigernes sunc.<sup>5</sup>  
 Ther wes Arthures hird.<sup>6</sup>  
 Tha wes Arthures hired.<sup>7</sup>  
 Thes fugel taenede  
 Faie-sith thes kinges.<sup>8</sup>  
 And bed weoren iuædde  
 Hængest swaine  
 Thene Vortigernes theines.<sup>9</sup>  
 Uortigernes enihtes.<sup>10</sup>  
 Nu wes Mærlinges moder.<sup>11</sup>  
 Nu haveth Vortigernes cun.<sup>12</sup>  
 Aurilies broder.<sup>13</sup>  
 Weoren Vtheres enihtes.<sup>14</sup>  
 Of Hengestes cunne.<sup>15</sup>  
 Undergeten tha enihtes.<sup>16</sup>  
 Ther Uther the king  
 Nom Ygærne to quene.<sup>17</sup>  
 He wes Vtheres mæi.<sup>18</sup>  
 Arthures birle and his mæi.<sup>19</sup>

## CIRCITER 1300.

Of Arthur *his* borde.<sup>1</sup>  
 And smot up Aldolf *his* helm.<sup>2</sup>  
 Octa Hengest *his* sone.<sup>3</sup>  
 And of Merlyn *his* vore.<sup>4</sup>  
 Pascent Vortigerne *his* sone.<sup>5</sup>  
 Thar were Arthur *his* men.<sup>6</sup>  
 Tho were Arthur *his* men.<sup>7</sup>  
 Thes fowel tockened  
 Rudibras *his* deathe.<sup>8</sup>  
 And bet weren ived  
 Hengestes swaines  
 Thane Vortiger *his* enihtes.<sup>9</sup>  
 Vortigerne *his* enihtes.<sup>10</sup>  
 Nou was Merlyn *his* moder.<sup>11</sup>  
 Nou haveth Vortigerne *his* cun.<sup>12</sup>  
 Aurelie *his* brother.<sup>13</sup>  
 Weren Vther *his* chnihtes.<sup>14</sup>  
 Of Hengest *his* cunne.<sup>15</sup>  
 Ondergeten Vther *his* enihtes.<sup>16</sup>  
 Thar Igerne iwarth  
 Vther *his* cwene.<sup>17</sup>  
 He was Vther *his* may.<sup>18</sup>  
 Arthur *his* borle and his may.<sup>19</sup>

<sup>1</sup> Lay., vol. iii., p. 142, v. 28573; The Britons of Arthur's table.

<sup>2</sup> Ibid., vol. ii., p. 267, v. 16495: And struck on Aldolf's helmet.

<sup>3</sup> Ibid., vol. ii., p. 278, v. 16772: Octa who was Hengist's son.

<sup>4</sup> Ibid. vol. ii., p. 308, v. 17468: Of Merlyn's proceedings.

<sup>5</sup> Ibid. vol. ii., p. 310, v. 17514.

<sup>6</sup> Ibid. vol. ii., p. 621, v. 21833: There was Arthur's host (men).

<sup>7</sup> Ibid. vol. ii. p. 638, v. 25239: Then was Arthur's host (men).

<sup>8</sup> Ibid., vol. i. p. 120, vv. 2832-3: This bird (a speaking eagle) betokened King Rudibras's death.

<sup>9</sup> Ibid., vol. ii., p. 160, vv. 13984-6; And better were fed Hengest's servants than Vortigern's knights, i.e. soldiers. Here we find in the same sentence the inflexional genitive Hengestes and Vortigern *his*.

<sup>10</sup> Ibid., vol. ii., p. 229, v. 15603.

<sup>11</sup> Ibid., vol. ii., p. 231, v. 15640.

<sup>12</sup> Ibid., vol. ii. p. 328, v. 17932: Now has Vortigern's kindred.

<sup>13</sup> Ibid., vol. ii. p. 332, v. 18038.

<sup>14</sup> Ibid., vol. ii. p. 333, v. 18055: Were Uther's knights.

<sup>15</sup> Ibid., vol. ii. p. 342, v. 18255: Of Hengest's kindred.

<sup>16</sup> Ibid., vol. ii. p. 376, v. 19071: The knights (Uther's knights) understood.

<sup>17</sup> Ibid., vol. ii. p. 381, v. 19246-7: Thee Uther the king took Ygærne to queen. There Igerne l. ame Uther's queen.

<sup>18</sup> Ibid., vol. ii., p. 402, v. 19674: He was Uther's cousin.

<sup>19</sup> Ibid., vol. iii., p. 96, v. 27517: Arthur's cupbearer and his cous before borle is equivalent to "his" before may. See Daniel ii., 32, 33.

## CIRCITER 1200.

Ther wes Arthures hird.<sup>1</sup>  
 Arthures riche.<sup>2</sup>  
 Arthures suster sunc.<sup>3</sup>  
 He wes Arthures mæi.<sup>4</sup>  
 Arthures maye.<sup>5</sup>  
 To Howcles castle.<sup>6</sup>  
 Inner Teine than watere  
 Ther heo for-wurthen.<sup>7</sup>  
 This weoren Arthures  
 Athele corles.<sup>8</sup>  
 Al for Arthures æie.<sup>9</sup>  
 For Octaues thingen.<sup>10</sup>  
 For yif thu were Brutus sone.<sup>11</sup>  
 Constantines cnihtes.<sup>12</sup>  
 To Peteres arc.<sup>13</sup>  
 To Peteres huse.<sup>14</sup>  
 Arthures mon bicumen.<sup>15</sup>  
 Arthures men beden.<sup>16</sup>  
 And smat an Arthures seold.<sup>17</sup>  
 And bicom Arthures mon.<sup>18</sup>  
 Arthures deore men.<sup>19</sup>  
 He was of Gloies cunne.<sup>20</sup>  
 And Traheres men bicumen.<sup>21</sup>

## CIRCITER 1300.

Thar were Arthur *his* men.<sup>1</sup>  
 Arthur *his* kineriche.<sup>2</sup>  
 Arthur *his* soster sone.<sup>3</sup>  
 He was Arthur *his* meý.<sup>4</sup>  
 Arthur *his* mowe.<sup>5</sup>  
 To Howel *his* castle.<sup>6</sup>  
 And thar hi a-driente  
 For Cador *his* heiye.<sup>7</sup>  
 This weren bolde  
 Arthur *his* eorles.<sup>8</sup>  
 Al for Arthur *his* heye.<sup>9</sup>  
 For Octaues *his* thinge.<sup>10</sup>  
 For yif thou were Brutus *his* sone.<sup>11</sup>  
 Constantin *his* cnihtes.<sup>12</sup>  
 To Peter *his* arc.<sup>13</sup>  
 To Peter *his* house.<sup>14</sup>  
 Arthur *his* man bicom.<sup>15</sup>  
 Arthur *his* men bede.<sup>16</sup>  
 And smot on Arthur *his* sealde.<sup>17</sup>  
 And becom Arthur *his* man.<sup>18</sup>  
 Arthur *his* deore men.<sup>19</sup>  
 Was of Gloi *his* cunne.<sup>20</sup>  
 And Traharn *his* men bicom.<sup>21</sup>

<sup>1</sup> Lay., vol. ii. p. 621, v. 24833: There was Arthur's host.

<sup>2</sup> Ibid, vol. iii. p. 5, v. 35360: Arthur's kingdom.

<sup>3</sup> Ibid, vol. iii. p. 10, v. 25477: Arthur's sister's son.

<sup>4</sup> Ibid, vol. iii. p. 9, v. 25473: He was Arthur's cousin.

<sup>5</sup> Ibid, vol. iii. p. 28, v. 25897.

<sup>6</sup> Ibid, vol. iii. p. 27, v. 25883.

<sup>7</sup> Ibid, vol. ii. p. 484, vv. 21629-30: In the river Teign there (at Teynwick, Teyneswick, *qu.* Teignmouth) they (perished) were drowned for Cador's honour.

<sup>8</sup> Ibid, vol. ii. p. 601, vv. 24359-60: There were Arthur's noble earls.

<sup>9</sup> Ibid, vol. ii. p. 603, v. 24419.

<sup>10</sup> Ibid, vol. ii., p. 49, v. 11353: For Octavo's business.

<sup>11</sup> Ibid, vol. i. p. 97, v. 2293: For if thou hadst been Brutus son.

<sup>12</sup> Ibid, vol. ii. p. 116, v. 12953: Constantine's knights.

<sup>13</sup> Ibid, vol. iii. p. 285, v. 31956: To Peter's honour (grant of Peter's pence).

<sup>14</sup> Ibid, vol. iii. p. 285, v. 31962: To Peter's house.

<sup>15</sup> Ibid, vol. ii. p. 567, v. 23567: Become Arthur's man.

<sup>16</sup> Ibid, vol. ii. p. 581, v. 23891: Arthur's men prayed.

<sup>17</sup> Ibid, vol. ii. p. 584, v. 23963: And struck on Arthur's shield.

<sup>18</sup> Ibid, vol. ii. p. 589, v. 24079: And became Arthur's man.

<sup>19</sup> Ibid, vol. ii. p. 593, v. 24172: Arthur's dear men.

<sup>20</sup> Ibid, vol. ii. p. 28, v. 10862: He was of Gloi's kindred.

<sup>21</sup> Ibid, vol. ii. p. 46, v. 11293: And became Trahern's men (subjects).

## CIRCITER 1200.

Al dude Octaues  
 Compertes lare.<sup>1</sup>  
 Of Baldulfes custe.<sup>2</sup>  
 That hit wes Baldulf  
 Colgrimes brother.<sup>3</sup>  
 He funde ther a mæide  
 Unimete freier.<sup>4</sup>  
 The wes Utheres sune.<sup>6</sup>  
 And yeornen Arthures grith.<sup>7</sup>  
 For Arthures hærmes.<sup>9</sup>  
 He sloh Childeriches sune.<sup>9</sup>  
 And smiten a Colgrimes enihtes.<sup>10</sup>  
 Arthur, Utheres sune.<sup>11</sup>  
 Imong Childriches teldes.<sup>12</sup>  
 And breken Modredes trume.<sup>13</sup> e  
 Of Arthures borde.<sup>14</sup>  
 Fæder he is on heuene  
 Froure mancunnes.<sup>15</sup>  
 And yeornen Arthures grith.<sup>16</sup>  
 He wes Utheres sune.<sup>17</sup>  
 And smat Colgrimes hælme.<sup>18</sup>  
 Arthures deorling.<sup>19</sup>  
 Buten Arthures rede.<sup>20</sup>

## CIRCITER 1300.

All dude Octaues  
 Compert *his* lore.<sup>1</sup>  
 Of Baldolf *his* custes.<sup>2</sup>  
 Colgrim *his* brother  
 Nadde he non other.<sup>3</sup>  
 He funde thar a mayde  
 Cador *his* mowe.<sup>5</sup>  
 That his Uther *his* sone.<sup>6</sup>  
 And yeorne Arthur *his* grith.<sup>7</sup>  
 For Arthur *his* arme.<sup>9</sup>  
 He sloh Cheldrich *his* sone.<sup>9</sup>  
 And smiten Colgrim *his* enihtes.<sup>10</sup>  
 Arthur Uther *his* sone.<sup>11</sup>  
 Among Childrich *his* teldes.<sup>12</sup>  
 And breke Modred *his* trome.<sup>13</sup>  
 Of Arthur *his* borde.<sup>14</sup>  
 Fader he his on hevene  
 And alle man *his* frouere.<sup>15</sup>  
 And yeorne Arthur *his* grith.<sup>16</sup>  
 He was Uther *his* sone.<sup>17</sup>  
 And uppe Colgrim *his* helm smot.<sup>18</sup>  
 Arthur *his* deorling.<sup>19</sup>  
 Boute Arthur *his* reade.<sup>20</sup>

<sup>1</sup> Lay., vol. ii., p. 48, vv. 11334-5: Octaves did all Compert's teaching.

<sup>2</sup> Ibid., vol. ii., p. 429, v. 20324: Of Baldolf's speech.

<sup>3</sup> Ibid., vol. ii., p. 429, vv. 20331-2: That it was Baldulf Colgrim's brother; nor had he any other.

<sup>4</sup> Ibid., vol. ii., p. 510, vv. 22225-6: He found there a maid incomparably fair.

<sup>5</sup> Ibid. *ibid.* He found there a maid Cador's cousin.

<sup>6</sup> Ibid., vol. ii., p. 443, v. 20650: Was (is) Uther's son.

<sup>7</sup> Ibid., vol. ii., p. 447, v. 20748: And ask for Arthur's peace.

<sup>8</sup> Ibid., vol. iii., p. 130, v. 28287: For Arthur's harm.

<sup>9</sup> Ibid., vol. iii., p. 132, v. 28326.

<sup>10</sup> Ibid., vol. ii., p. 421, v. 20140: And smite on Colgrim's knights (or soldiers).

<sup>11</sup> Ibid., vol. ii., p. 433, v. 20428.

<sup>12</sup> Ibid., vol. ii., p. 443, v. 20646: Among Childerich's tents. Here even the older copy has the new plural termination in *es*.

<sup>13</sup> Ibid., vol. iii., p. 133, v. 28352: And break Modred's ranks.

<sup>14</sup> Ibid., vol. iii., p. 142, v. 28573: Of Arthur's board.

<sup>15</sup> Ibid., vol. i., p. 387, v. 907: Father he is in heaven, and all men *his* saviour.

<sup>16</sup> Ibid., vol. ii., p. 447, v. 20748: And ask Arthur's peace.

<sup>17</sup> Ibid., vol. ii., p. 448, v. 20773.

<sup>18</sup> Ibid., vol. ii., p. 475, v. 21419: And smot upon Colgrim's helmet.

<sup>19</sup> Ibid., vol. ii., p. 606, v. 24476: Arthur's darling.

<sup>20</sup> Ibid., vol. iii., p. 61, v. 26735: Without consulting Arthur (rege inconsulto).

## CIRCITER 1200.

Of Arthures iueren.<sup>1</sup>  
 Beduerres suster sune.<sup>2</sup>  
 There wes al this kineland  
 An Morgan and Cunodagies heond.<sup>3</sup>  
 That stoden on Arthures dayen.<sup>4</sup>  
 Of Hengestes cunnen.<sup>5</sup>  
 Lottes eldeste sone.<sup>6</sup>  
 Of Arthures ispede.<sup>7</sup>  
 And yirnden Arthures grith.<sup>8</sup>  
 And Seint Brændenes hæfed.<sup>9</sup>  
 Sone he sloh ænne other,  
 Thes ilke theinēs brother.<sup>10</sup>  
 In Arthures halle.<sup>11</sup>

## CIRCITER 1300.

Of Arthur *his* iveres.<sup>1</sup>  
 Beduer *his* soster sone.<sup>2</sup>  
 Ther was al this kinelond.  
 In Morgan and Cunages *his* hond.<sup>3</sup>  
 That stode by Arthur *his* dayes.<sup>4</sup>  
 Of Hengest *his* cunne.<sup>5</sup>  
 Loth *his* eldeste sone.<sup>6</sup>  
 Of Arthur *his* spede.<sup>7</sup>  
 And yornde Arthur *his* grith.<sup>8</sup>  
 And Seint Brendan *his* heued.<sup>9</sup>  
 Sone he sloh another,  
 This ilke cniht *his* brother.<sup>10</sup>  
 In Arthur *his* halle.<sup>11</sup>

When the inflexional genitive of the older version is objective, it is usually represented in the later by a prepositional genitive. "To-yeines him<sup>12</sup> he funde ther Scotlondes king Stater," becomes "To-yeines him he funde thar thane<sup>13</sup> king of Scotlond Stater."<sup>14</sup> "Brutlandes laucrd," becomes "King of Brutayne."<sup>15</sup> Denesmonne King, becomes "King of Denemarche."<sup>16</sup>

In the table, (*ante*, p. 28,) "He wes Cadores sune Eorles of Corwaille," of the first column, becomes, "He was Cador *his* sone Eorl of Cornwale," in the second. If the "his" were a corruption of "es," we might have expected to find Eorles ren-

<sup>1</sup> *Iay.*, vol. iii., p. 94, v. 27449: Of Arthur's companions.

<sup>2</sup> *Ibid.*, vol. iii., p. 100, v. 27594: Beduer's sister's son.

<sup>3</sup> *Ibid.*, vol. i., p. 161, vv. 3779-80: Then was all this kingdom in Morgan and Cunadages' hand. This is a case in which the prehensile power of the augment comes into play, stretching back to grasp Morgan. If "his" had been a genitive, we might have expected to see, Morgan *his*, as well as Canages *his*.

In the first column we have genitives by juxta-position. See *ante*, p. 31, l. 13.

<sup>4</sup> *Ibid.*, vol. iii., p. 150, v. 28761: Which stood in Arthur's time.

<sup>5</sup> *Ibid.*, vol. ii., p. 342, v. 18255; and ii., p. 343, v. 18281: Of Hengist's kindred.

<sup>6</sup> *Ibid.*, vol. ii., p. 554, v. 23248: Loth's eldest son.

<sup>7</sup> *Ibid.*, vol. ii., p. 561, v. 23417: Of Arthur's success.

<sup>8</sup> *Ibid.*, vol. ii., p. 511, v. 22266, and vol. iii., p. 116, v. 27269: And asked for Arthur's peace.

<sup>9</sup> *Ibid.*, vol. ii., p. 517, v. 22405: And Saint Brendon's head.

<sup>10</sup> *Ibid.*, vol. ii., p. 536, vv. 22811-2: Soon he slew another, this same their's (or knight's) brother.

<sup>11</sup> *Ibid.*, vol. iii., p. 124, v. 28155, (and vol. ii., p. 594, v. 24192: Arthur *his* hallen.)

And see vv. 211, 2220, 3724, 865, 10856, etc.

<sup>12</sup> Dative.

<sup>13</sup> Accusative.

<sup>14</sup> *Iay.*, vol. i., p. 175, v. 4097.

<sup>15</sup> *Ibid.*, vol. ii., p. 54, v. 11489.

<sup>16</sup> *Ibid.*, vol. ii., p. 132, v. 1321.



dered Eorl *his*, as Cadores is rendered Cador *his*; whereas, supposing the "his" after Cador to be a pronoun, such a repetition would be uncalled for and improper. In the following cases we find "his" in the later version, but no corresponding genitives of any kind in the older version:

Of Turnus *his* death.<sup>1</sup>

At the king *his* wille.<sup>3</sup>

Hi ihorden the men of Rome,

After Merlyn *his* dome.<sup>4</sup>

Of Belyn *his* deathe.<sup>2</sup>

Of Edwine *his* bisockne.<sup>5</sup>

The following results may be gathered from the foregoing table. That in the interval between the two versions, which may be assumed to comprise the greater part of the thirteenth century, the genitive in *s*, when used in a possessive sense, was superseded by the pronoun "his;" and also that the mutilation of "his" in the forms of "is," "ys," "s," by which the original "his" was gradually superseded, had not, at the period of the later version, come into general use.

It would be difficult to reconcile the transition observable in Layamon's Brut., from the Anglo-Saxon inflexional genitive used possessively in the older version, to the "his" substituted for that inflexional genitive in the later version, with the popular theory. According to Johnson and others, the "his" so substituted is merely an erroneous extension or prolongation of the apostrophised *s*. Thus the 's of the sixteenth century would not be an attenuation of the "his" of the thirteenth century; but would, on the contrary, be itself, by some unexplained and inexplicable revulsion, the mysterious cause of an error which had been fully developed in the thirteenth.

#### § 9. *Tabular View of Progressive Change in Possessive Genitives of Feminine Nouns, in Thirteenth Century.*

In the great majority of cases where the Anglo-Saxon possessive genitive has been superseded by the possessive augment "his," the dominant noun is masculine. This is what might have

<sup>1</sup> Lay., vol. i., p. 74, v. 1737.

<sup>2</sup> Ibid, vol. i., p. 256, vv. 6010-1.

<sup>3</sup> Ibid, vol. ii., p. 505, v. 22124.

<sup>4</sup> Ibid, vol. ii., p. 244, v. 15953: According to Merlyn's sentence.

<sup>5</sup> Ibid, vol. iii., p. 212, v. 30219: Of Edwin's beseeching.

been expected, men having made themselves proprietors and possessors more extensively than women. On some occasions, however, the relation in which female possessors stood to the thing possessed had to be dealt with. In those cases, the genitive termination was equally abandoned, and this, commonly, not for modern "her," but for the sexless, numberless, inorganic "his."

Though property and possession have been generally vested in the male sex, to the partial or total exclusion of females, it will be observed that where the possessive dominant nouns were in the feminine gender, the same process of substituting "his" for the possessive genitive, was the course usually resorted to.

Examples of this may be seen in the following cases :

At there dic grunde. <sup>2</sup>	At thare dich <i>his</i> grunde. <sup>2</sup>
And al for Wenhavere lufe. <sup>3</sup>	For Gwenayfer <i>his</i> love. <sup>3</sup>
To Cornwales erthe. <sup>4</sup>	To Cornwal <i>his</i> cærthe. <sup>4</sup>
Thissere <sup>5</sup> nihte forste, <sup>6</sup>	To this niht <i>his</i> forst. <sup>7</sup>
A sainte Trinethes nome. <sup>8</sup>	In seinte Trinity <i>his</i> name. <sup>8</sup>
The wes thes Waleses loverd. <sup>9</sup>	Wales <i>his</i> loverd. <sup>9</sup>
And al Logres that lond. <sup>10</sup>	And al Leogris <i>his</i> lond. <sup>10</sup>
Alle Brutleoden	Forth hii wende alle
And heo comen to Lundene. <sup>11</sup>	To Londene <i>his</i> toune. <sup>11</sup>
For nu is Ælene	For nou his Eleyne
Jerusalem quene. <sup>12</sup>	Jerusalem <i>his</i> ewene. <sup>12</sup>

<sup>1</sup> *Unorganisch*, Grimm. And see post, p. 36, 46.

<sup>2</sup> Layamon's Brut., vol. ii., p. 241, l. 15889: At the dyke's bottom. Dic is feminine in semi-Saxon, and is here preceded, even in the more modern version, by the feminine genitive of the semi-Saxon article.

<sup>3</sup> Ibid., vol. ii., p. 511, l. 22247: Gwenever, Arthur's quene, is afterwards represented as eloping, during his absence in his wars, and marrying his usurping nephew.

<sup>4</sup> Ibid., vol. i., p. 175, v. 4105: To Cornwall's land. The columns are reversed.

<sup>5</sup> "Thissere" is an older form than "thisse." Vernon's Anglo-Saxon Guide, 30, 186.

<sup>6</sup> A prescribed and limited period—in German, "Frist;" in French, "délai." We have lost the word in English.

<sup>7</sup> Lay. vol. ii., p. 375, l. 19040: "Nihte" is feminine, so is the preceding pronoun in each version. In the older version the genitive inflexion is confined to the pronominal adjective, leaving the dominant noun uninflected. In the newer version, the inflexion of the pronominal adjective is dropped, and the mixed possessive augment is attached to the noun.

<sup>8</sup> Ibid., vol. iii. p. 184, l. 29,553: "Seinte" is feminine.

<sup>9</sup> Ibid., vol. i., p. 164, v. 3865: Who was of Wales the lord.

<sup>10</sup> Ibid., vol. i., p. 174, v. 4090: And all the land of Logres.

<sup>11</sup> Ibid., vol. ii., p. 188, vv. 14626-7: And they all come to London's town.

<sup>12</sup> Ibid., vol. ii., p. 52, v. 11432-3: For now is Helen Jerusalem's queen.

Tha wes in Norweoyen ærd	Tho was in Norweie <i>his</i> earth
A king the hæchte Compert. <sup>1</sup>	A king that hehte Compert. <sup>1</sup>
In Jerusalemes chepping. <sup>2</sup>	In Jerusalem <i>his</i> cheping. <sup>2</sup>
Blithe wes the Lundenes tun. <sup>3</sup>	Blithe was the Lundene <i>his</i> town. <sup>3</sup>

In those cases from Layamon we have the advantage of being able to present, at one view, two columns in which the inflexional genitive of feminine nouns of the one column is brought face to face with the mixed possessive augment "his," supplying the place of the feminine genitive, on the same page. Of other authors, we unfortunately possess few versions of varying dates. Frequently, however, the possessive augment is found supplying the place which at an earlier period would have been occupied by a feminine inflexional genitive.

Delicacie *his* swete tothe.<sup>4</sup>

This is clergie *his* kind.<sup>5</sup>

This char *his* heved.<sup>6</sup>

My sonne, stand hand in hand with Mistress Barnes *his* daughter.<sup>7</sup>

Instead of the sexless "his," we sometimes find "her" applied as a possessive augment to feminine nouns. The following is a lately published certificate from the parish of Holton, in Oxfordshire :

"1646. Weddings.

"Henry Ireton, Comissary generall to Sr Thomas Fairfax, and Bridget . . . daughter to Oliver Cromwell, Leftenaunt generall of the horse to the said Sr Thomas Fairefax, were married by Mr. Dell in the Lady Whorwood *her* house in Holton, June 15, 1646."

In Lilly's Euphues, we find : "One Curio, a gentleman of Naples, of little wealth, and lesse wit, haunted Lucilla *her* company."

<sup>1</sup> Ibid, vol. ii., p. 46, v. 11297 : Then was in Norwegian land a king called Compert.

<sup>2</sup> Ibid, vol. ii., p. 275, v. 16702 : In Jerusalem's market.

<sup>3</sup> Ibid, vol. ii., p. 352, v. 18499 : Glad was the London's town.

<sup>4</sup> Gower, Conf. Amantis, vol. i. Prologue 14.

<sup>5</sup> Deposition of Richard II. pp. 15, 16.

<sup>6</sup> Percy Society, vol. xvi. The Sevyng Sages, v. 4105.

<sup>7</sup> The pleasant historie of the two angrie women of Abington, as it was lately playde by the right honorable the Earle of Nottingham, Lord High Admirall, *his* servants. Imprinted at London, 1599, Percy Society, vol. vi. p. 76.

In Swift's Works, we read a famous prediction of Merlin: <sup>1</sup>

"Seven and ten addyd to nine."

"Of Fraunce *her* woe this is the signe."<sup>2</sup>

And in Memoirs of P.P. clerk of this parish, "I was sent unto . . . the Lady Frances *her* spaniel, which was went to go astray."<sup>3</sup>

#### § 10. *Progress of Change in Non-possessive Genitives in Thirteenth Century.*

We have seen<sup>4</sup> that the possessive inflexional genitive of the first or older version of Layamon's Brut., is represented in the later version by the possessive augment *his*; and that the non-possessive inflexional genitive of the former version, usually takes the form of the prepositional genitive in the later version. But the old case-termination of the non-possessive genitive was not wholly abandoned till the close of the fifteenth century. "Tha isæh thisse ledes king," of the old version, becomes "Tho isah this londes king," in the second.<sup>5</sup>

#### § 11. *Further Progress of Pure and Mixed Possessive Augment.*

From the thirteenth century, the pure and the mixed possessive augments have descended in an unbroken line to the nineteenth, each exhibiting at first its pronominal features in a persistent unmutilated shape. Both augments, however, became more and more mutilated, until they settled down into the evanescent *apostrophic* form in which they are now seen.

The abandonment of the Anglo-Saxon inflexional genitive, for prepositional genitives constituted by "of," in all cases in which the former had been used non-possessively, and for juxta-position, or for the addition of "his," or of the abridged

<sup>1</sup> Ed. 1766, vol. iii., p. 215.

<sup>2</sup> But of Swift it may be said, as was said of Voltaire,

"Man kennt den Vogel schon, er predigt blos zum Spasse."

<sup>3</sup> Swift's Works, ed. 1766, vol. iv. p. 216.

<sup>4</sup> Aute, p. 28.

<sup>5</sup> Ante, p. 33.

<sup>6</sup> Layamon's Brut., vol. i., p. 412, v. 9656.

"is," or the apostrophised "s," where they had been used possessively, appears to have been very gradual.

The following cases are clearly possessive :

To forsake Sir Sathanas *his* werkus every chon.<sup>1</sup>

• Bynam *his* good byrd *hys* lyfe.<sup>2</sup>

In Johne *is* tyme, as y onderstond,

Was enterdyted alle Engelond.<sup>3</sup>

In the fourteenth century, Sir John Maundevill wrote as follows: "Job was a payneem, and he was Are of Gosre *his* sone."<sup>4</sup> In the latter part of that century we find: "And do each man *his* wille."<sup>5</sup> Chaucer wrote, "The Nonne Prest *his* tale." Here, "nonne" is a possessive genitive formed by juxta-position, and "Prest" takes the adjective pronoun "his" as a mixed possessive augment. "Of Jesse *his* sede the sweet Sunamite."<sup>6</sup> "As by deserte hath wonne Venus *his* love."<sup>7</sup>

Examples of the now obsolete abbreviation '*is*' and '*ys*,' where Chaucer and his contemporaries felt that a verse admitted of the introduction of a short syllable, and it was desirable that the harshness of the aspirate should be avoided, are almost innumerable.

In the early part of the fifteenth century we find, "One Gilbert Tubeville *is* house."<sup>8</sup> In 1484 appeared "And preysed Reynard *is* wysdom."<sup>9</sup>

In the beginning of the sixteenth century Sir Thomas More writes, "A beggar in Kyng Henrie *his* daies the sext, came with his wife to St. Albone."<sup>10</sup> "For Adam *his* synne how Crist was crucified."<sup>11</sup> "And trust in Christ *his* birth."<sup>12</sup> "The

<sup>1</sup> Percy Society, vol. xiv., Poems of John Audelay, p. 11.

<sup>2</sup> Ibid, vol. xvi., Sevyng Sages, p. 77, v. 2254.

<sup>3</sup> Robert of Gloucester, Chronicle. Appendix, p. 589.

<sup>4</sup> Voiage and Travaile of Sir John Maundevill, Knt., cap. xiv. In one MS. we read, "Are of Cosra *ys* sone."

<sup>5</sup> Life and Martyrdom of Thomas Becket, l. 993.

<sup>6</sup> Chaucer, Ballad in praise of our Lady, l. 48.

<sup>7</sup> Complaint of Mars and Venus, l. 31.

<sup>8</sup> 5 Rot. Parl. 15a. •

<sup>9</sup> Thystorye of Reynard the Foxe. Percy Society, vol. xii., p. 20.

<sup>10</sup> Dialogue concerning Heresie, vol. i., p. 134.

<sup>11</sup> Selection from the minor poems of Dan John Lydgate, p. 95.

<sup>12</sup> Christmas Carols. Percy Society, vol. ii. p. 35.

lord of this castell *his* name.”<sup>1</sup> “And reft Dawkin *hys* Flaile.”<sup>2</sup>  
 “Riche *his* farewell to militarye profession.”<sup>3</sup>

Two versions of “A Song of the Lady Bessy” have been published by the Percy Society from copies, both transcribed in the seventeenth century, but exhibiting considerable difference in language. This work would appear to have been composed in the beginning of the sixteenth century, probably in the lifetime of that Princess, who died Queen of England in 1504. In one copy we read, p. 21: “How fareth Kyng Richard *his* comynty;” and in the other, p. 29, “How fareth King Richard’s comynaltre.” In one copy Richard says, “Or else the Lord *Stranges* head I will him send,” p. 35; in the other, p. 72, “Or the Lord *Strange* head I will him send.”

“A lottery proposed before supper at the Lord Chief Justice *his* house, in the first entrance to Her Majestic.”<sup>4</sup> In 1566 appeared “Two bookes of Horace *his* Satyres Englished;” in 1567, “Horace *his* Art of poetry, pistles, and satirs, englished, by Thomas Drant;” and in 1569, “Ovid *his* invective against Ibis.”

Dare not to match thy pipe with Tytirus (*sic*) *his* stile.<sup>5</sup>

The emperor Augustus *his* daughter.<sup>6</sup>

Plato *his* dialogue.<sup>6</sup>

Perigott *his* embleme.<sup>7</sup>

Satyrane *his* chaunce.<sup>8</sup>

For that same Brute was Sylvius *his* sonne.<sup>9</sup>

Shakespeare speaks of “Mars *his* gauntlet,”<sup>10</sup> and describes Ajax as “Mars *his* idiot.”<sup>11</sup> Any attempt to reduce the first term of this not very complimentary epithet, to one syllable, as by writing Mars’s, would place the reader under an apparent necessity of pronouncing both the dominant noun and the possessive particle, as constituting one monosyllabic word,

<sup>1</sup> Morte d’Arthure, book iv., ch. 7.

<sup>2</sup> Tournament of Tottenham. Percy’s Reliques, ed. 1809, p. 186.

<sup>3</sup> Honestie of the Age. Percy Society, vol. xi., p. 9.

<sup>4</sup> Poetical Miscellanies. Percy Society, vol. xv., p. 5.

<sup>5</sup> Spenser, Shepheard’s Calender, Conclusion.

<sup>6</sup> Ibid, Januarie. <sup>7</sup> Ibid, August.

<sup>8</sup> Faery Queene, book iii., canto 9, st. 27, l. 4.

<sup>10</sup> Troilus and Cressida, act iv., sc. 5.

<sup>9</sup> Ibid, st. 48, l. 1.

<sup>11</sup> Ibid, act i., sc. 1.

supposing the human organs of sound to be capable of such an effort.

"For the said Mr. Bodley *his* choice, made to appear for the borough of Plymouth."<sup>1</sup>

"And this is a matter so obvious, that a Justice of the Peace *his* house should not be like a Quarter Sessions."<sup>2</sup>

"Purchas *his* Pilgrimage," was published in 1617.

In the First Book of Kings,<sup>3</sup> in the Authorized Version, we find the "Asa *his* heart" of King James's translation altered by some careless or earless printer, into "Asa's heart." So, in the Book of Esther,<sup>4</sup> the translators wrote, "whether Mordecai *his* matters would stand," which is compressed, by the same irresponsible power, into "whether Mordecai's matters would stand." "Holofernes *his* head,"<sup>5</sup> being in the Apocrypha, has escaped notice. It has been subjected to no displacement beyond that occasioned by the act of Judith.

In dealing with the Areopagus, the translators wrote "Mars Hill," there being no apostrophe throughout the original edition of the Bible of 1611. Later editions have introduced an apostrophe, "Mars'" to mark the spot at which elision is supposed to have taken place.

So Donne,<sup>6</sup> "Fit to appear Mathusalem *his* page."

"About the end of March, 1627, Sir William Courtenay *his* house at Ilton, near Salcombe in Devon, was robbed."<sup>7</sup>

In the Diary of Laud's Life,<sup>8</sup> we find a memorandum, made

<sup>1</sup> D'Ewes's Journal, 334.

<sup>2</sup> Ibid, 153.

<sup>3</sup> Ch. xv. 14.

<sup>4</sup> Ch. iii. 4.

<sup>5</sup> Judith, ch. xiii. 9.

<sup>6</sup> Dr. John Donne, born 1573, died 1631.

<sup>7</sup> Diary of Walter Yonge, Esq. (edited by George Roberts, 1848) who complains that "the outrage was committed by certain pirates which came up in boats from Salcombe, and fled the same way without opposition." In a statement contained in the notes to this edition, mention is made of a fight between mariners of Dartmouth and of Poole about this period. It would appear that the quarrel arose from the inability of the parties to understand one another, the former speaking Cornish, and the latter English. Yet the Britons are said to have been driven by Athelstan, in the tenth century, across the Tamar, after being expelled from Exeter, which town they had held together with the Saxons. Whether the two occupations were in severalty by metes and bounds, or promiscuously, per my et per tout, (per nihil et per totum,) does not appear. See Robert of Gloucester, Chronicle, vol. i., pp. 275-6. Dartmouth was formerly "Tottenais," or "the havene of Tottensis in Devonysyre, a lute (little) before Cornewaile." Ib. pp. 20, 134, 171. Layamon, vol. ii. vv. 21184, 494.

<sup>8</sup> Beginning October, 1633.

by the Archbishop, in the following terms, "November 24th Sunday. In the afternoon, I christened King Charles *his* second son, James Duke of York, at St. James's."

"The City Council were retained to attend, Mr. Attorney and Solicitor; but in regard of Mr. Attorney *his* great business for the king, that day and a second day were appointed for the hearing;<sup>1</sup> but the matter was never more heard of by the Attorney or Solicitor."<sup>2</sup>

Oliver Cromwell's letter of 10th July, 1645, announcing his victory over Lord Goring, mentions the resolution which the latter had formed,—but to which, unfortunately for himself he was too impatient to adhere—"not to engage until Greenville or Prince Charles *his* men had come up to him."

A modern grammarian might, perhaps, contend that Cromwell's statement imports, that consistently with the terms in which Goring's resolution was here expressed, he would have been ready to engage, *if Greenville had come up*, not only unaccompanied by Prince Charles or the Prince's men, but even if unattended by a single follower, and that Cromwell ought to have written "*Greenvill's* or Prince Charles's men," substituting two modern pseudo-genitives for our ancestors' one single comprehensive mixed possessive augment.

A similar difficulty is presented to our neologists, by the 115th Psalm. Both in the Bible and in the Prayer-book the phrase employed is, "for thy mercy, and for thy truth's sake," whereas, in Johnsonian English, it would have been rendered, "for thy *mercy's* and for thy truth's sake." So, in the 122nd Psalm, we find "for my brethren and companions' sakes," and not Johnson's "for my *brethren's* and companions' sakes."

Still later, in the forms added to the Liturgy in 1661, viz., in the prayer for all conditions of men, and also in the special services, as well in that respecting the Martyrdom of King Charles I., as in that for the *Restitution* of King Charles II.,

<sup>1</sup> Respecting a dispute between the University of Oxford (supported by Archbishop Laud, who was then Chancellor of that University) and the City of Oxford, in 1634.

<sup>2</sup> Town Clerk of Oxford's collection of documents, called "Carter's Book."



we find the words, "for Jesus Christ *his* sake." On account of his real or supposed share in the introduction of these two forms into the services of the Church, Bishop Sanderson's memory has incurred no small amount of obloquy, in a very powerful and influential quarter.<sup>1</sup> This prelate is not, indeed, directly charged by the 'learned Archbishop with being the party with whom the use of "his" as a reflexive sexless personal pronoun, first originated; but we are seriously informed by another eminent writer that "'for Jesus Christ *his* sake' is a mistake either of the printer or compiler."<sup>2</sup>

For modern instances of the use of the unabbreviated pronoun, where the abbreviation would be unpronounceable, we may refer to Addison,<sup>3</sup> "My paper is the Ulysses *his* bow;"<sup>4</sup> Pope,<sup>5</sup> "By lov'd Telemachus *his* blooming years;"<sup>6</sup> Sterne,<sup>7</sup> "Of Didius *his* own devising." "In each of these cases the old pronunciation would be retained without regard to any altered mode of printing; and notwithstanding the crusade lately preached at Canterbury against the employment of commas to mark the minute pauses by which correct speakers seek to avoid giving 'an uncertain sound,'<sup>8</sup> a comma might, as has frequently been done, be inserted before the "his" to distinguish between the two predicates—to separate "Ulysses" and "his bow," "Telemachus" and "his years," "Didius" and "his devising." When the enunciation of the aspirate was gradually abandoned, the coalition between the two predicates, becoming more close, the dissociating comma was abandoned, or rather it was raised to the exalted position of a mark of elision.

The importance of the mixed possessive augment appears to have been duly appreciated in Scotland by a kindred, though, not unfrequently, a hostile nation. "The hail comons of

<sup>1</sup> English Past and Present, p. 116, by Dr. Trench.

<sup>2</sup> Handbook of the English Language, 26, 241, by Dr. Latham.

<sup>3</sup> Guardian, No. 98.

<sup>4</sup> Now printed "Ulysses's bow."

<sup>5</sup> Odyssey, Bk. xi. l. 84.

<sup>6</sup> Now printed "Telemachus's."

<sup>7</sup> Tristram Shandy, chap. vii.

<sup>8</sup> There is no ground for supposing that the demon who dictated the ambiguous response—*Ibis redibis nunquam per bellum peribis*, was gifted with a foreknowledge of the important sanction to be derived from a *decanal*, if not a *metropolitan* inhibition.

Scotland that hav red,<sup>1</sup> or understanding, ever dailie speaking and exponeing of Thomas Rymer *hes* prophesies whilk were prophesied in auld times.”<sup>2</sup>

Mr. Addison observes that the same single letter *s* “on many occasions, does the office of a whole word, and represents the ‘his’ and ‘her’ of our forefathers.”<sup>3</sup> It would, perhaps, have been more correct to say, that the single letter *s* on many occasions, *presents* the “his” of our forefathers in an abbreviated form, and that when “his” in its original or in its abbreviated form is applied to feminine substantives, it may be looked upon as a representative of “her.”

§ 12. *Promiscuous Use of Pronouns He, She, and It.*

Ben Jonson says,<sup>4</sup> “The articles *he* and *it* are used in each other’s gender. Sir Thomas More, The south wind sometime swelleth of *himself* before a tempest. Gower, of the Earth—

And for thy men it delve and diche,  
And eren it with strength of plough,  
Wher it hath of *himself* inough  
So that his nede is ate leste.<sup>5</sup>

It also followeth for the feminine—

He swore it sholde nought be lette  
That if she have a daughter bore  
That *it* ne sholde be forlore,  
And slain.”<sup>6</sup>

In the following cases we find feminine nouns represented by “*he*,” and by *it*”—

Emme the quene of England that *he* hyder vende.<sup>7</sup>  
The daughter sone the way nam<sup>8</sup>  
And to the moder sone *he* com.<sup>9</sup>  
And settle himselve amiddle hem alle.<sup>10</sup>

<sup>1</sup> Counsel, Germ. Rath.

<sup>2</sup> Berrel’s Diary.

<sup>3</sup> Spectator, No. cxxxv.

<sup>4</sup> English Grammar, Syntax, chap. ii.      <sup>5</sup> Gower, vol. i. lib. i., p. 152, ed. 1857.

<sup>6</sup> Ibid, vol. ii. p. 16.

<sup>7</sup> Robert of Gloucester, Chronicle, vol. i., p. 390: That *she* should hither come.

<sup>8</sup> Soon took the way.

<sup>9</sup> Percy Society, vol. xvi., Sevyng Sages, p. 59, v. 1720.

<sup>10</sup> Scinte Margarete that holi maide, p. 27, l. 94.

Our lauerd he (Saint Margaret) bad for his grace.<sup>1</sup>  
 Genoyre*he* hehte, heh upon an hulle.<sup>2</sup>  
 Bote the ssaft that was wythoute, gryslych *he* to-brec.<sup>3</sup>  
 And he brought in gret sto the tow a *he* yut is.<sup>4</sup>  
 That kynges dogter as *he* was.<sup>5</sup>  
 Tace Ysaac thin wennchell  
 And snith *itt* allsse *itt* wære an shep.<sup>6</sup>  
 And toc hiss sune sone anan  
 And band itt fet and hande.<sup>7</sup>  
 Tho *he* to this halle com, he chydde  
 And made him wroth,  
 Vor *he* was by the haluendel  
 To lute, he suor hys oth.<sup>8</sup>

Not only have we retained the genitive "his," but we use the word in its secondary possessive sense of *éos*, and we use it also in a tertiary sense, which while indicative of possession or property has, we have seen, the reflex power of *suus*, irrespectively of the gender of the noun or pronoun referred to, of which gender it takes no account, the neuter or general "his" being more ancient than the feminine and plural "hire."

This tertiary use of the genitive "his" is not peculiar to the English language. It is observable in the ancient Gothic, and it is continued in Platt-Deutsch, the vernacular language of Lower Saxony; and it exists in the modern German to a considerable extent.

We learn also from Bopp,<sup>9</sup> practically that in Sanskrit the feminine cases of pronouns appended to nouns (Anhängenominen) are formed from the neuter, or, speaking more pre-

<sup>1</sup> Sainte Margarete that holi maide, p. 28, l. 155.

<sup>2</sup> Lay. Brut., vol. ii., p. 253, vv. 16168-9: Genoyre he (she, the castle) was called high upon a hill.

<sup>3</sup> Robert of Gloucester, Chronicle, vol. ii., p. 419: But the shaft that was without it broke to pieces. "Ssaft" being feminine. <sup>4</sup> Ibid, p. 453. <sup>5</sup> Ibid, vol. i., p. 268.

<sup>6</sup> Take Isaac thy lad and cut it (him) as if it (he) were a sheep. Ormulum, vol. i., p. 156, l. 14665-6.

<sup>7</sup> And took his son anon, and bound it (him) feet and hands. Ibid, l. 14672-3.

<sup>8</sup> When he (William Rufus) to the hall (Westminster Hall) came, he chid and became wroth, for *he* (the hall) was by the half too little, he swore his oath. Robert of Gloucester, vol. ii., p. 390.

<sup>9</sup> Vergleichende Grammatik.

cisely, the genderless, genitive; and that he has observed the same in the Gothic and Lithuanian languages.

§ 13. *Gothic Sexless Reflex Pronouns.*

With respect to Gothic, Grimm says,<sup>1</sup> "The Gothic *sein seina seinata*, like the personal genitive *scīna*, refer to every gender and every number, but in truly reflex cases only. I shall confine myself to the following examples for the feminine and the plural :<sup>2</sup>

*Maria bisvarb fotuns is skufta seinamma.*

Mary wiped feet of him with *his* (i.e. Mary's) hair.

*Μαρια ἐξέμαξε τᾱὶς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ.* John xii. 3.

*Maria extersit pedes ejus capillis suis.*

*Gabar sunu seinana.*

(Mary) brought forth *his* son.

*\*Ἐτεκε τὸν υἱὸν αὐτῆς.* Luke ii. 7.

*Peperit filium suum.*

*Qvenes seinaim abnam uf hausjaina.*

Wives be subject to *his* husbands.

*\*ἡ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν (ὑποτάσσεσθε).*<sup>3</sup> Ephes. v. 22.

*Mulieres viris suis subditæ sint.*

*Garunnun leikinon sauhte seinaizo.*

Multitudes came to be healed of *his* infirmities.

*Συνηρχοντο ὄχλοι πολλοὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.*

*Turbæ multæ ut curarentur ab infirmitatibus suis.*

Let thans dauthans filhan *seinans* dauthans.

Let the dead bury *his* dead.

*Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς.* Luke ix. 60.

*Sine ut mortui sepeliant mortuos suos."*

<sup>1</sup> Grimm, *Deutsche Grammatik*, 4ter Theil, 4te Auflage, 1823-1837, p. 340.

<sup>2</sup> Das Gothische *sein, seina, seinata* bezieht sich, gleich dem persönlichen Genitive *seina*, auf jedes *genus* und *jeden numerus*, aber nur im wirklich reflexiven Fall. Es genügt hier Belege für das Feminin und den Plural mitzutheilen.

Grimm gives the Greek text, from which Ulphilas probably made his translation.

To this is now added the Latin from the Vulgate.

<sup>3</sup> *ἀνὴρ* like *vir*, being a term not confined to the conjugal relation, the *ἰδιοὺς* was necessary. Our English word "husband" requires no such distinctive explanatory addition. "Own," in Ephes. v. 22; Col. iii. 18; 1 Peter iii. 1; is rather misleading.

Grimm adds, "Wherever there is no *reflexion*, the genitive of the pronoun, with distinction of gender, must be employed."<sup>1</sup>

The first of these five sentences may be regarded as the most instructive, as it exhibits not only the form of the reflexive but also that of the non-reflexive pronoun. This is distinctly perceptible in the Latin and Gothic, less so in the English and Greek. In the Latin and Gothic we have the non-reflexive "ejus" and "is," and the reflexive "suos" and "seinamma." "Ejus" and "is" are non-reflexive, since they relate, not to the agent, Mary, but to a different person, namely, the person whose feet Mary washed.<sup>2</sup> On the other hand, "suos" and "seinamma" are reflexive, inasmuch as they relate to and fall back upon the agent, Mary. The connexion between the reflexive pronoun and its antecedent, has the effect of investing the reflexive pronoun with the number and gender of its antecedent—the number and gender of the antecedent are carried on and tacitly incorporated with the reflexive pronoun, so as to render any iteration of number and gender unnecessary,<sup>3</sup> not to say redundant.

Thus the pronominal "er" involved in "guter" is suppressed as superfluous when the adjective is preceded by the article "der" or by the pronouns "jener," "dieser," "mancher," etc.

In English we have the personal "his," the genitive of "hit," or, more properly speaking, the genitive form of the sexless personal pronoun in which "hit" presents the nominative and accusative form. We have, secondly, the non-reflexive adjective pronoun "his" = *éos*, derived, or rather transferred, from the genitive of the personal pronoun. And we have a third "his," a reflex sexless and numberless, inorganic pronoun, now the apostrophised "s," which, like the reflexive "seina" and

<sup>1</sup> Überall wo keine Reflexion statt findet, muss der Genitiv des geschlechtlichen Pronomens stehen.—Grimm, Deutsche Grammatik, 4te Auflage, 4ter Theil, p. 340.

Notwithstanding Jacob Grimm's extensive researches in Teutonic languages, that writer appears to have been led, by the confident assertion of English grammarians, to accept the existence of a real inflexional genitive in modern English nouns.

<sup>2</sup> If there had been a feminine form of the genitive distinct from the masculine, it would have been adopted. Es gilt die bekannte Regel dass alle Adjectiva und alle *geschlechtigen* Pronomina zu dem Genus des Substantivums stimmen müssen auf welches sie sich beziehen.—Grimm, 4ter Theil, p. 266.

<sup>3</sup> Dem Pronomen der ersten und zweiten Person *so wie dem Reflexivum*, steht gar kein Geschlecht zu, eben weil sie für alle dienen.—Ibid.

“suus” the reflexive “sin” of Anglo Saxon poetry,<sup>1</sup> and the reflexive and non-reflexive “suyo,” represents substantives of every gender and of each number.

In English as in Greek, the same pronouns are used reflexively and non-reflexively. We cannot therefore in all cases treat the reflexive “his” with that entire disregard of distinction of number and gender, which the adoption of an exclusively reflexive form permits to be done in the case of “suus” and “seina.” If we were to say, “she wiped his feet with his hands,” “his” would be understood as used, not reflexively with reference to the agent, but non-reflexively with reference to the patient. In Greek, the reflexive quality of a reflexive and non-reflexive pronoun is sometimes secured by placing it nearest to the agent. We avoid the disturbing effect of the intervention of a non-reflexive pronoun, by clothing the reflexive with distinctions of number and gender. Thus we say, with *his* hands, or with *her* hair. But where the reflexive pronoun is placed in such close juxta-position with its antecedent that there can be no possibility of mistaking it for a non-reflexive pronoun, we deal with this pronoun, reflexive by position, as “suus” and “seina,” which are reflexive *per se*, are dealt with; we abstain from a reproduction of the number and gender of the antecedent. We write, the “queen’s crown” = “the queen *his* crown,” and the “men’s swords” = “the men *his* swords.” “The queen *her* crown” and “the men *their* swords” would be cases of *plethoric* redundancy or *superfetation*—presenting a character not unlike that of “der guter mann.” Such a redundancy, it is true, is submitted to by the Germans, who say, “Der (more frequently, die) Königin *ihre* Krone,” and “Der (or die) Männer *ihre* Schwerdter;” and feeble attempts have been made to introduce the same redundancy into our own language; as “Lucilla *her* company,”<sup>2</sup> and “The Ladie Flavia *her* house”<sup>3</sup> (sixteenth century); “The Lady Whorwood *her* house,”<sup>4</sup> (seventeenth century); “The Lady Frances *her* spaniel”<sup>5</sup> (eighteenth century).

<sup>1</sup> Post, p. 56.

<sup>2</sup> Lilly’s Euphuus, letter I.

<sup>3</sup> Lilly’s Euphuus and his England, letter W 3.

<sup>4</sup> Ante, p. 36.

<sup>5</sup> Ante, p. 37.

§ 14. *Indiscriminate Use of Masculine and Feminine Anglo-Saxon Personal Pronouns.*

With respect to Anglo-Saxon pronouns, Hickes in his *Thesaurus Linguarum veterum Septentrionalium*, while stating the general principle of the employment of pronouns without regard to the sex of the antecedent substantive, confines his instances to cases in which the simple personal pronoun is so employed. He cites Matt. ix. 18, which, transferred from the Anglo-Saxon into modern English, would read thus: "My daughter is dead; but come and set thy hands upon *him*, and she shall live." Mark xii. 23: "for all had *him* to wife." Mark v. 33: "The woman fearing and trembling threw *him* (accusative) before him (dative) and told all the rights."

The tendency to make the masculine pronoun "he" serve for both sexes, is observable in the mode of speaking of foreigners, and particularly in that of Welchmen who happen to have formed but a superficial acquaintance with our language.<sup>1</sup>

§ 15. *Correction of Vagueness of Genitive Case.*

To the question, "What crown is this?" an Englishman of the thirteenth and fourteenth century might have answered, "Thes Kinges Englandes." But where a question of property or possession was distinctly raised, when it was asked, "*Whose* is this crown?" our ancestors, and their Teutonic kinsmen, did not rest contented with the use of terms which amount merely to a general assertion of the existence of some undefined and more or less vague relation or dependence, to be faintly intimated by the use of an inflected genitive case, or by that of the preposition "of," followed by a noun in the respective or dative case. Upon the gradual decline of the Saxon inflexional genitive, we have seen<sup>2</sup> that resort was had to th

<sup>1</sup> The Italian "suo" and the French "son" are used without distinction as to the gender of the substantive referred to, but the reference can only be to substantives or pronouns in the singular number; for plurals, "loro" and "leur," from the non reflexive "illorum" are used.

<sup>2</sup> Ante, p. 24.

contrivance of juxta-position, but more frequently and persistently to the employment of the possessive pronoun "his," where it was necessary to fix the special character of the relation—the true nature of the dependence to be indicated; so as to withdraw the attention of the hearer from the consideration of any other relation than that of property or possession. Our ancestors said, "The Kinges England *his* crown," and afterwards, "the King of England *his* crown," as the ancient Germans said, and their descendants now commonly say, "Des Königs von England *seine* Krone," or "Der König von England *seine* Krone." This would be literally, "Regis Angliæ or Rex Angliæ corona *sua*." Since, however, the Latin language does not allow of the employment of the reflex pronoun *suus* for the purpose of indicating a special relation of property or possession, the writer or speaker is, in that language, obliged to submit to the employment of the vague indication of relation which is furnished by the genitive case, and to look elsewhere for an explanation of the nature of that relation.

§ 16. *German Mode of correcting vagueness of Genitive Case where intended to be used possessively.*

In Germany a mode of writing and speaking analogous to our own, which is still current, particularly in Lower Saxony, the ancient seat of our ancestors, is commonly noticed in dictionaries as follows :

Das ist mein hut ; that is my hat. Nein, es ist meines Bruders seiner ; no, it is my brother his ; or rather, est fratris mei suus. Adelung treats this as a disagreeable peculiarity of certain vulgar dialects. He says :<sup>1</sup> Die Conjunctiva der dritten Person mit dem Genitive zu verbinden, als meiner Mutter ihr Bruder ; (my mother her brother ; or more exactly, matris meæ frater suus) ; meines Freundes sein Garten ; (my friend his garden ; amici mei hortus suus) ; ich meine nicht Homers Gedichte, sondern des Horaz seine) ; I mean not Homer's poems but those

<sup>1</sup> Deutsche Sprachlehre für Schulen 3te Auflage, p. 217.



of Horace his; sed Horatii sua), ist eine widerwärtige *Eigenheit* gemeiner Mundarten.<sup>1</sup>

That this form of expression does constitute an "*Eigenheit* gemeiner Mundarten," that it is part and parcel of the vulgar tongue, no person who has mixed with the lower class of the German population on the continent, or in East London, will venture to deny.

But admitting this popular syntax to have become somewhat antiquated, and even in a great measure to have been abandoned to those who, in utter disregard of rules laid down by grammarians, persist in speaking as their fathers and grandfathers spoke before them, the strong light which it throws upon the corresponding grammatical arrangement discoverable in English, a kindred language, is not affected.<sup>2</sup>

Adelung and his purist friends did not succeed in persuading the mass of their countrymen to forego the use of the familiar symbol of property or possession. A more recent writer<sup>3</sup> of great authority refers to the following proverbial expressions: "Every cow knows *his* gate (sein Thor)." "Falsehood (Untreu, feminine) struck *his* own master." The same writer<sup>4</sup> speaks of the popular phraseology as being extensively employed in spite of the proscription which had been pronounced against it: "Des Vaters sein Buch."<sup>5</sup> "Der Mutter ihr Kleid."<sup>6</sup> "Der Kinder ihr Spielzeug."<sup>7</sup> He also produces from authors of the seventeenth and eighteenth centuries such expressions as "Ich habe mich mit dem Grafen *seinem* Koch verlobt."<sup>8</sup> "Er gedacht ihm wie des Goldschmids *sein* Jung,"<sup>9</sup> etc. He adds that in Upper Germany the preceding genitive is changed into a dative: "Dem Vater sein Buch."<sup>10</sup> "In der Mutter ihrem Bett."<sup>11</sup>

<sup>1</sup> An unpleasant or a disgusting peculiarity of vulgar dialects.

<sup>2</sup> In many parts of North Germany, particularly in Lower Saxony and Westphalia, the Platt-Deutsch, now confined to the lower orders, was formerly the language, the recognised organ of literature, diplomacy, and civilisation. This dialect bears a much stronger resemblance to our own language than the German of Upper Saxony, made classical by the general circulation of the vigorous version of Luther.

<sup>3</sup> Grimm, Deutsche Grammatik 4ter Auflage, 4te Theil, p. 345. <sup>4</sup> Ibid, p. 351

<sup>5</sup> The father's book. <sup>6</sup> The mother's gown. <sup>7</sup> The children's playthings.

<sup>8</sup> I have betrothed myself to the Count (dative) his (dative) cook.

<sup>9</sup> He considered how the goldsmith *his* apprentice, etc.

<sup>10</sup> Patri liber suus.

<sup>11</sup> In matre (Germ. dative) tecto (dative) suo.

“Dem Goethe sein Gedicht ist noch schöner als dem Wieland seins.”<sup>1</sup> “Das ist ihnen ihr Rock.”<sup>2</sup> “Im sein Vater.”<sup>3</sup> “Der Frau ir Kind.”<sup>4</sup> “Den Eltern ire Sorgen.”<sup>5</sup>

If, indeed, this form of expression could be shown to be a recent innovation, there would be less reason for connecting “the king his crown,” of modern vernacular Germany, with a similar application of the possessive pronoun “his,” in Layamon, Robert of Gloucester, the Ormulum, Maundevill, Spenser, Shakespeare, the authorised version of the Bible, and the Prayer Book.

The same writer (Adelung) in his great German dictionary, treats this phrasology as the language of common or vulgar life. Speaking of “sein” (his) he says, “Nach einem Genitiv gehört es auch hier in der Sprache des gemeinen Lebens. Dein Aufwand übertrifft den Aufwand des Fürsten *seinen*. (Thy expenditure exceeds that of the Prince *his*, *sumptus principis suos*).” It would be better, he observes, to say, “übertrifft den Aufwand des Fürsten.”

In the same article, Adelung says, Ein gewöhnlicher Fehler einiger gemeinen Sprecharten, und besonders der Niedersachsen, ist es, dieses Fürwort zweiter Endung, wenn selbige vor ihrem Hauptwort stehet, zur Erklärung beizufügen—“Meines Vaters sein Bruder” (*patris mei frater suos*). “Meines Bruders sein Gut” (*fratris mei bona sua*).

This familiar form of speech, which Adelung acknowledges to be still the language of common life, is very ancient. “Übermorgen hol’ich der Königin *ihr* Kind,” the day after to-morrow I fetch away the queen *her* child (*Reginæ puerum suum*).<sup>6</sup> “Nach des Herrn Korbes *seinem* Haus,” and “Nach *dem* Herrn Korbes *seinem* Haus,” to Mr. Korbes *his* house<sup>7</sup> (in *Domini Korbes domum suam*). “Des Vaters *sein* Hut,” (*Patris pileus suos*).<sup>8</sup>

In three of the instances just referred to, the inflexion denoting the genitive case and also the personal pronoun, appear. In

<sup>1</sup> Goethe (dative) *poema suum pulchrius est quam Wieland (dative) suum*.

<sup>2</sup> That is to them their coat. *Leur habit à eux*.

<sup>3</sup> Son père à lui.

<sup>4</sup> *À la femme son enfant à elle*.

<sup>5</sup> Aux parents leurs soins à eux.

<sup>6</sup> Grimm, Kinder und Hausmärchen, vol. i., No. 55, p. 283.

<sup>7</sup> Ibid, No. 41, p. 210.

<sup>8</sup> Becker, Gramm. vol. i. p. 172.

phrases which, like the following, are daily heard in familiar conversation, the inflexion, being felt to be superfluous, is omitted. “Die Mutter *ihr* Kleid” (Mater, not *matris vestis* sua).<sup>1</sup> “Wie wars so dunkel in dem Wolf seinem Leib.” “Oh how dark it was in the wolf *his* body”—in *lupo* corpore suo (not in *lupi* corpore suo)—says Rothkäppchen (Little Red Riding Hood) after her wonderful extraction, by the friendly huntsman, from the wolf’s belly.<sup>2</sup> She might, using the inflected genitive, have said, but with less naiveté, “In *des Wolfs* seinem L. ibe”—“in *lupi* corpore suo.” “Dem Wolf” and “seinem Leib” are both datives, governed by the preposition “in.” It is important to remark that the expression actually recorded is “*seinem* Leib,” not “*seinen* Leib.” Had there been any further coalescing of the two predicates, the distinctive termination of “*seinem*” must, in the presence of “*dem*,” have been abandoned as superfluous.

“Mein Märchen ist aus; Und geht vor Gustehen *sein* Haus. My story is told, and now go before little Augustus *his* house.”<sup>3</sup> “Fass Kürdchen *sein* Hütchen. Lay hold of little Conrad *his* little hat.”<sup>4</sup>

“Jeder hatte ein Pferd mitgebracht; aber des einen *seins* war blind, des andern *seins*, lahm. Each man had brought a horse, but one *his* (one’s) was blind, and, the other *his* (the other’s) lame. Unius *suus* erat coecus, alterius *suus* erat claudus.”<sup>5</sup> Here, the adjective pronoun corresponding with our possessive augment, is applied, not to a noun but to a numeral and a pronoun.

This construction is much out of favour with some modern critics, who have characterised it as undignified, colloquial, and draggling (*schleppend*). By Adelung it is also denounced as superfluous (*überflüssig*), because, he says,<sup>6</sup> “possession is already indicated by the genitive case.” But the genitive case, as well as the dative case governed by the preposition *von*, does not necessarily convey the idea of possession. These apply to many other relations. It may also be observed that in several Ger-

<sup>1</sup> Becker, Gramm. vol. i., p. 172.

<sup>2</sup> Grimm, Kinder und Hausmärchen, vol. i., No. 26, p. 139.

<sup>3</sup> Ibid, vol. ii., No. 108, p. 126.

<sup>4</sup> Ibid, vol. ii., No. 89, p. 21. And see *ibid*, p. 19.

<sup>5</sup> Ibid.

<sup>6</sup> Deutsche Sprachlehre für Schulen 3te Auflage, 355.

man nouns, the genitive case is not distinguished by any inflexion. Singularly enough, Adelung himself, after finding fault with the expression "Unsers Vaters *seine* Freude" (the joy of our father *his*), patris nostri gaudium *suum*, on the ground that the form of the case itself denotes possession, objects equally to "Frau Wolf ihre Töchter" (Mrs. Wolf *her* daughters), Domina Wolf filia *sua*, in which the genitive position of Frau Wolf is not evidenced or made distinguishable by any change of termination. He recommends that, in preference, we should say, "Die Töchter der Frau Wolf" (the daughters of Mrs. Wolf); a form to which, though more stiff and unfamiliar, there is, of course, no positive objection. He also states that he thinks it better to avoid saying, with Gellert, "Dies Beywort ist noch mahlerischer als Homers *seines*." (This epithet is more picturesque than that of Homer *his*), pulchrius Homeri *suo*.

When Richard of Cornwall, king of the Romans, and Alphonso X. of Castile, sent agents to Rome to obtain the decision of Pope Clement IV. upon their conflicting claims to the imperial crown, the former was represented by his elder son, Prince Henry of Albaine and Cornwall,<sup>1</sup> and others. Of Alphonso's agents, the historian Schmidt, who was not of Lower Saxony, but of Upper Germany,<sup>2</sup> speaks as "Des Alfonsus *seine* Mächten," the powers of Alfonso *his*. Alphonsi potestates *sue*.<sup>3</sup>

Although modern Germans employ the possessive or rather adjective pronoun "ihr," "her" or "their," when they wish to give a distinct and exclusive possessive character to feminine nouns in the singular, and to all nouns in the plural, the old English and the old Germans confined themselves to the use of "sin" "his" in the reflex sense of the Latin "suus," which, like the Spanish "suyo," refers to preceding substantives, with an utter disregard of any distinction of gender or number.

We find Paris represented as saying, in old middle German,

<sup>1</sup> Afterwards assassinated by his cousin, Guy de Montfort, in the church at Viterbo. His heart was brought to England by command of Edward I. "Lo cuor che'n sul Tamigi ancor si cola."—Dante, *Inferno*, xii. 120.

<sup>2</sup> Franconia or Bavaria.

<sup>3</sup> Schmidt, *Geschichte der Deutschen*, vol. iii. p. 84.

“Each of the three goddesses, Venus, Juno, Pallas, offered me *his* (sin) gift.”<sup>1</sup> The fruit of *his* mother becomes a mother.<sup>2</sup>

In modern German, however, the possessive or adjective pronoun, when added to the principal or dominant noun, to denote its possessory or proprietary interest in the satellite, follows the number and gender of the noun to which it is attached.

The supposed anomaly in the unrestricted application of the pronoun “his,” which, as well in its primary as in its secondary sense, can refer only to nouns in the singular number and of the masculine or the neuter gender, has been the great stumbling-block in the path of English grammarians. As in English, so in the cognate Platt-Deutsch (the quasi continental English, in a less improved and complete, perhaps in a less corrupted form), the useless inflexion is dismissed where resort has been had to the possessive augment. “Sin (qu. bin) ick nig en armen Fisker sinen Sohn” (Am I not a poor fisherman—piscator, not piscatoris—*his* son?).<sup>3</sup> “De vogel averst flog weg un set sick up eenen Goldsmitt *sin* huus”<sup>4</sup> (The bird, however, flew away and set itself upon a goldsmith *his* house). Super aurifabrum (not aurifabri) domum suam.”

“Daar flog de vogel weg na eenen Schooster, un sett sick up *den sin* Duck”<sup>5</sup> (Then flew the bird away to a shoemaker, and set itself upon *him his*<sup>6</sup> roof). Super eum (not ejus) tectum suum. “Ik bin den Fisker *sin* Suhn” (I am the fisherman *his* son). Sum piscator (not piscatoris) filius suus.<sup>7</sup>

### § 17. *Genders of Personal Pronouns.*

In our language, and probably in all other dialects spoken

<sup>1</sup> Grimm, *Deutsche Grammatik*, 4ter, Theil 341, 3rd edit. Das Possessivum “sin” lässt sich vielleicht noch bei einzelnen Dichtern, und als seltnen Ausnahme, in seiner älteren *Allgemeinheit* nachweisen. Ich habe nur eine Stelle aus Herbert 15 a angemerkt, wo es für den Plural feminin gebraucht stehet. Es ist die Rede von Venus, Juno und Pallas, und heisst dann, “ir iegeliche mir *sine* gift bot.”

<sup>2</sup> Ibid, citing Parz. 659, 24 Diu frucht *sine* muoter muoter wirt.

<sup>3</sup> Grimm, *Kinder und Hausmärchen*.

<sup>4</sup> Ibid, vol. i., No. 47, p. 233.

<sup>5</sup> Ibid, No. 47, p. 234.

<sup>6</sup> Here it is to be remarked that a pronoun denoting possession, is attached, not to a noun, but to a personal pronoun.

<sup>7</sup> Grimm, *Kinder und Hausmärchen*, vol. ii., No. 96, p. 71.

by nations constituting the great Aryan family, the personal pronouns of the first and second persons, "I, me," "thou, thee," "we, us," "ye, you," exhibit no mark of gender. It is unnecessary that the present visible speaker should use words specially indicating his or her own sex; and it would appear to be almost as much a work of supererogation to resort to inflexions having for their object the designation of the sex of the present visible party whom he or she is addressing, except in cases, not likely to be of frequent occurrence, where it might be doubtful which, of several persons, equally present, was the party meant to be addressed. It has, indeed, been supposed that the rule is universal,—that it is without exception in any language.<sup>1</sup> But in Hebrew, and also in the other Semitic dialects, the form of the personal pronoun representing the second person, that is, the party or parties addressed, and the construction of the suffixes to verbs in the second person, vary according to the sex.

Gesenius says,<sup>2</sup> "Only in the first person is the pronoun *generis communis*; because the first person, who is supposed to be present, needs not a designation of sex so much as the addressed second, or absent third." As I, thou, we, ye, present no mark of gender, so the corresponding possessive or adjective pronouns *my, thy, our, your*, are applied indifferently with reference to persons of either sex. And we find that in the Gothic<sup>3</sup> language, as well as in the derivative or cognate Anglo-Saxon, the masculine personal pronoun "he," and the possessive pronoun "his," are employed with reference to antecedent substantives of all genders and of both numbers. The use, therefore, of "his," with its ancient general force,<sup>4</sup> whether in its original form, or as cut down to "is" or "'s," when applied to feminine or plural nouns, appears to be more consistent—to be more idiomatic, than the modern German "ihr" (her or their), or than Lilly, young *Mistress* Bridget Cromwell, and Swift's, "her."<sup>5</sup>

<sup>1</sup> "The pronoun of the first and second person do not appear to have had the distinction of gender given them in any language." Blair's Lectures, vol. i, p. 180.

Bopp, writing more cautiously, confines the rule to every Indo-European language, in all of which, he says, the agreement in this respect is striking—auffallend, p. 320.

<sup>2</sup> *Hebräische Grammatik*, 3te Auflage, p. 71.

<sup>3</sup> Ante, p. 46.

<sup>4</sup> In seiner *älteren Allgemeinheit*, ante 54n.

<sup>5</sup> Ante, pp. 36, 37, 47.

In Wicliff's translation, "And Mary dwellid with hir as it were thre months and turnid again to *his* own house," Luke i. 56, the masculine possessive pronoun appears to be applied sexlessly. Modern printers have her for "his." "Sin" is used in Anglo-Saxon poetry for "his." It is to be found in Caedmon's Paraphrase, where the word appears to be employed in the tertiary or reflex sense. Thus Rask says, with reference to the passage in Caedmon, "It must be observed that it does not, like the German 'sein,' answer to 'his' in the sense of 'ejus,' but only in the sense of 'suus.'" For our present purpose it is sufficient if the genitive of the personal pronoun becomes, like the possessive, sexless, where it is reflex.

Proceeding with the early part of the fourteenth century, we find Maundevill<sup>1</sup> saying, "If any of her (their) wyfes misberen *him* (misbehave *herself*) agenst hire husbande, he may cast *him* (the wife) out of his house and depart from *him* (the misbering wife) and take another; but he shall departe (divide) with hire his goods."

Grimm gives no example of cases where, as stated in his rule, the masculine genitive "seina" has relation to antecedents of different sexes and numbers; but having said before, that the personal genitive refers to every gender and number in reflexive cases, he confirms this by stating, conversely, that "where there is no reflexion, the genitive must stand in its proper gender."<sup>2</sup>

<sup>1</sup> Voiage and Travaile of Sir John Maundevill, Knt., p. 135.

<sup>2</sup> Ante, p. 46.

## CHAPTER V.

*Tabular Statement of Changes in Plural Termination of Nouns, coinciding with relinquishment of Genitive Inflection.*

ATTENTION has been directed (ante, p. 28) to a gradual abandonment of case-terminations, occurring in the interval assigned to the two MSS. of Layamon, edited by Sir Frederick Madden.

The following table shows the change brought about during the same period, in the termination of plural nouns, by the substitution of the Norman termination in *es* for that of the Anglo-Saxons, whose plurals generally terminated in *en* :—

1200.	1300.
Armen (arms) <sup>1</sup>	Harmes. <sup>1</sup>
Beden, beoden (prayers) <sup>2</sup>	Bedes. <sup>2</sup>
Bellen (bells) <sup>3</sup>	Bellis. <sup>3</sup>
Bemen (trumpets) <sup>4</sup>	Beames, bemes, bumes. <sup>4</sup>
Benden (bands) <sup>5</sup>	Bendes. <sup>5</sup>
Biscopen (bishops) <sup>6</sup>	Bissopes. <sup>6</sup>
Blissen (blisses) <sup>7</sup>	Blisses. <sup>7</sup>
Botten (bats or sticks) <sup>8</sup>	Battes. <sup>8</sup>
Brotheren Ibrotheren (brothers) <sup>9</sup>	Brothers. <sup>9</sup>
Brutten (britons) <sup>10</sup>	Bruttes. <sup>10</sup>
Burnen (cuirasses) <sup>11</sup>	Brumes. <sup>11</sup>
Burhyen (boroughs) <sup>12</sup>	Borwes. <sup>12</sup>

<sup>1</sup> Layamon's Brut., vol. i., p. 95, v. 2233.

<sup>2</sup> Ibid. vol. ii., p. 402, v. 19688; p. 404, v. 19722; p. 497, v. 21934.

<sup>3</sup> Ibid. vol. ii., p. 606, v. 24486.

<sup>4</sup> Ibid. vol. i., p. 190, v. 4462; p. 217, v. 5107; p. 219, v. 45; p. 241, v. 673; p. 250, v. 874; p. 251, v. 886; p. 365, v. 8560; vol. ii., p. 326, v. 17887; p. 497, v. 21937; p. 574, v. 23729; vol. iii., p. 39, v. 26151-2; p. 109, v. 7813-6; p. 135, v. 8400.

<sup>5</sup> Ibid. vol. ii., p. 333, v. 18050; p. 394, v. 9497; p. 497, 21922.

<sup>6</sup> Ibid. vol. iii., p. 192, v. 29728.

<sup>7</sup> Ibid. vol. ii., p. 594, v. 24194.

<sup>8</sup> Ibid. vol. ii., p. 483, v. 21591-3.

<sup>9</sup> Ibid. vol. i., p. 92, v. 2182; p. 165, v. 3878; p. 223, v. 5230; p. 290, v. 6819; vol. ii., p. 10, v. 10446; p. 11, v. 61; p. 86, 2254; p. 506, 22153.

<sup>10</sup> Ibid. vol. ii., p. 101, v. 12592; p. 53, v. 11448.

<sup>11</sup> Ibid. vol. ii., p. 552, v. 23717.

<sup>12</sup> Ibid. vol. ii., p. 91, v. 12371.



1200.	1300.
Churichen <sup>1</sup>	Cherches <sup>1</sup> .
Clæreken (clerks) <sup>2</sup>	Clerkes. <sup>2</sup>
Cliven (cliffs) <sup>3</sup>	Clives. <sup>3</sup>
Clubben (clubs) <sup>4</sup>	Clubbes. <sup>4</sup>
Cluden (clouds) <sup>5</sup>	Cloudes. <sup>5</sup>
Cnihten, chnihten, knihten (knights) <sup>6</sup>	Chnites. <sup>6</sup>
Cniven (knives) <sup>7</sup>	Cnives. <sup>7</sup>
Cnowen (knees) <sup>8</sup>	Cnowes. <sup>8</sup>
Cossen (kisses) <sup>9</sup>	Cosses. <sup>9</sup>
Cwenen (queens) <sup>10</sup>	Cwenes. <sup>10</sup>
Dawen, dayen (days) <sup>11</sup>	Daies or Dawes. <sup>11</sup>
Draken (dragons) <sup>12</sup>	Drakes. <sup>12</sup>
Dremen (dreams or jewels) <sup>13</sup>	Dreams. <sup>13</sup>
Eorlen (earls) <sup>14</sup>	Eorles. <sup>14</sup>
Eorth-tilien (earth-tillers) <sup>15</sup>	Erth-tilies. <sup>15</sup>
Eremiten (hermits) <sup>16</sup>	Heremites. <sup>16</sup>
Ferden (troops) <sup>17</sup>	Ferdes. <sup>17</sup>
Faderen (fathers) <sup>18</sup>	Faderes. <sup>18</sup>
Flæmen (fugitives). <sup>19</sup>	Fleomes. <sup>19</sup>
Furken (gallows) <sup>20</sup>	Forkes. <sup>20</sup>
Gricken (Greeks) <sup>21</sup>	Grickes. <sup>21</sup>
Gumen (men) <sup>22</sup>	Gumes. <sup>22</sup>

<sup>1</sup> Lay. vol. ii. p. 197, v. 14848.<sup>2</sup> Ibid. vol. ii., p. 103, v. 12642.<sup>3</sup> Ibid. vol. ii., p. 451, v. 20847; vol. iii., p. 226, v. 32241.<sup>4</sup> Ibid. vol. ii., p. 479; v. 21504.<sup>5</sup> Ibid. vol. ii., p. 497, v. 21939.<sup>6</sup> Ibid. vol. i., p. 77, v. 819; p. 36, v. 46; p. 92, v. 2185; p. 116, v. 734; p. 161, v. 3978; p. 339, v. 7948-67; p. 375, 8813; p. 404, 9469; vol. ii., p. 94, v. 12430; p. 114, v. 910; p. 132, v. 13334-53; p. 152, v. 3781-94; p. 205, v. 5041; p. 20, v. 5105; p. 271, v. 6590; p. 272, v. 626; p. 279, v. 785; p. 290, v. 7051; p. 297, v. 253-4; p. 300, v. 417; p. 360, v. 8688-91; vol. iii., p. 67, v. 26824; p. 154, v. 8835. By semi-Saxon writers, and as late as Wicliff's version (1380), all military persons are called knights.<sup>7</sup> Ibid. vol. i., p. 171, v. 4009.<sup>8</sup> Ibid. vol. ii., p. 105, v. 12685; p. 116, v. 12941.<sup>9</sup> Ibid. vol. iii., p. 222, v. 30452.<sup>10</sup> Ibid. vol. ii., p. 112, v. 12865 72-6.<sup>11</sup> Ibid. vol. i., p. 55, v. 1284-98; p. 102, v. 2403; p. 123, v. 916; p. 219, v. 5138; p. 242, v. 961; vol. ii., p. 158, v. 13922; p. 177, v. 4386; p. 509, v. 22218; vol. iii., p. 112, v. 27871.<sup>12</sup> Ibid. vol. ii., p. 244, v. 15962.<sup>13</sup> Ibid. vol. ii., p. 538, v. 22876.<sup>14</sup> Ibid. vol. ii., p. 118, v. 12998; p. 538, v. 22876.<sup>15</sup> Ibid. vol. ii., p. 505, v. 22118.<sup>16</sup> Ibid. vol. iii., p. 114, v. 27914; p. 48, v. 1136.<sup>17</sup> Ibid. vol. i., p. 250, v. 5877; vol. ii., p. 20, v. 10668.<sup>18</sup> Ibid. vol. i., p. 244, v. 5722-4.<sup>19</sup> Ibid. vol. i., p. 254, v. 5952.<sup>20</sup> Ibid. vol. i., p. 244, v. 5720.<sup>21</sup> Ibid. vol. i., p. 35, v. 810.<sup>22</sup> Ibid. vol. i., p. 347, v. 8125; vol. ii., p. 103, v. 12644; p. 106, v. 725; p. 133, v. 3346; p. 152, v. 788; p. 205, v. 6464; p. 380, v. 9164; p. 426, v. 2025; vol. iii., p. 264, v. 31462.

1200.	1300.
Hafden (heads) <sup>1</sup>	Hefdes, or hevedes. <sup>1</sup>
Halidomen (relics) <sup>2</sup>	Halidomes. <sup>2</sup> •
Hallen (halls) <sup>3</sup>	Halles. <sup>3</sup>
Haermen (harms) <sup>4</sup>	Harmes. <sup>4</sup>
Harpen (harps) <sup>5</sup>	Harpes. <sup>5</sup>
Heorten (harts) <sup>6</sup>	Heortes. <sup>6</sup>
Heremaerken (standards) <sup>7</sup>	Hiremarkes. <sup>7</sup>
Iberen (cries) <sup>8</sup>	Beares. <sup>8</sup>
Iferen, iveren, ivoren (companions) <sup>9</sup>	Veres, feres, iveres. <sup>9</sup>
Iweden (armour) <sup>10</sup>	Wedes. <sup>10</sup>
Kempen (soldiers) <sup>11</sup>	Kempes. <sup>11</sup>
Kingen (kings) <sup>12</sup>	Kinges. <sup>12</sup>
Lawen, laien (laws) <sup>13</sup>	Lawes. <sup>13</sup>
Leomen (limbs) <sup>14</sup>	Leomes. <sup>14</sup>
Lotten (lots) <sup>15</sup>	Lottes. <sup>15</sup>
Maidenen (maids) <sup>16</sup>	Maidenes. <sup>16</sup>
Medewan (meadows) <sup>17</sup>	Medewes. <sup>17</sup>
Monnen (men) <sup>18</sup>	Mones, mannes. <sup>18</sup>
Munden (palms) <sup>19</sup>	Mundes. <sup>19</sup>
Muniken (monks) <sup>20</sup>	Monakes. <sup>20</sup>
Nihten (nights) <sup>21</sup>	Nihtes. <sup>21</sup>
Nomen (names) <sup>22</sup>	Names. <sup>22</sup>

<sup>1</sup> Lay., vol. i., p. 35, v. 813; vol. ii., p. 190, v. 14682; p. 240, v. 5870; p. 536, 22839; p. 552, v. 3213.

<sup>2</sup> Ibid. vol. ii., p. 494, v. 21863.

<sup>3</sup> Ibid. vol. i., p. 86, v. 2025; vol. ii., p. 594, v. 24192.

<sup>4</sup> Ibid. vol. ii., p. 495, v. 21894. <sup>5</sup> Ib. vol. ii., p. 210, v. 14955. <sup>6</sup> Ib. vol. i., p. 14, v. 306.

<sup>7</sup> Ibid. vol. iii., p. 95, v. 27469.

<sup>8</sup> Ibid. vol. iii., p. 25, v. 25828.

<sup>9</sup> Ibid. vol. i., p. 71, v. 1677; p. 250, v. 5876; p. 263, v. 6176; p. 343, v. 8040; p. 351, v. 230; p. 382, v. 968; p. 428, v. 10035; vol. ii., p. 121, v. 13056; p. 230, v. 5633; p. 241, v. 878; p. 245, v. 990; p. 416, v. 20021; p. 447, v. 759; vol. iii., p. 33, v. 26012; p. 37, v. 114; p. 58, v. 610; p. 74, v. 976; p. 94, v. 7449; p. 244, v. 30977.

<sup>10</sup> Ibid. vol. iii., p. 21, v. 25732; p. 46, v. 6322-3; p. 59, v. 620.

<sup>11</sup> Ibid. vol. i., p. 318, v. 7443; p. 353, v. 8272; p. 355, v. 330; vol. ii., p. 525, v. 22572-3; p. 633, v. 5119; p. 637, v. 209; vol. iii., p. 159, v. 28951.

<sup>12</sup> Ibid. vol. i., p. 177, v. 4158; vol. ii., p. 581, v. 23890.

<sup>13</sup> Ibid. vol. i., p. 50, v. 1167; p. 88, v. 2077-8; p. 205, v. 4814; p. 219, v. 5137; p. 223, v. 234; p. 255, v. 995-6; vol. ii., p. 175, v. 14339; p. 185, v. 560; p. 197, v. 861; p. 198, v. 870; p. 410, v. 872; p. 509, v. 22219; p. 586, v. 4015 vol. iii., p. 150, v. 28760.

<sup>14</sup> Ibid. vol. ii., p. 329, v. 17968; vol. iii., p. 29, v. 25929.

<sup>15</sup> Ibid. vol. ii., p. 155, vv. 13857-8.

<sup>16</sup> Ibid. vol. i., p. 116, v. 2740; vol. ii., p. 574, v. 23730.

<sup>17</sup> Ibid. vol. i., p. 85, v. 2005.

<sup>18</sup> Ibid. vol. i., p. 116, v. 2733; vol. ii., p. 574, v. 23730.

<sup>19</sup> Ibid. vol. ii., p. 500, v. 21994.

<sup>20</sup> Ibid. vol. iii., p. 192, v. 29722.

<sup>21</sup> Ibid. vol. ii., p. 225, v. 15512.

<sup>22</sup> Ibid. vol. i., p. 76, v. 1802.

1200.	1300.
Rasen (onset) <sup>1</sup>	Reses. <sup>1</sup>
Reven (magistrates) <sup>2</sup>	Reves. <sup>2</sup>
Ribben (ribs) <sup>3</sup>	Ribbes. <sup>3</sup>
Ridern, ridæren, rideren (riders) <sup>4</sup>	Rideres, or redeares. <sup>4</sup>
Sawen (speeches) <sup>5</sup>	Sawes. <sup>5</sup>
Scipen (ships) <sup>6</sup>	Sipes. <sup>6</sup>
Scotten (Scots) <sup>7</sup>	Scottes. <sup>7</sup>
Seuhten (archers) <sup>8</sup>	Seuhtes. <sup>8</sup>
Siden (sides) <sup>9</sup>	Sides. <sup>9</sup>
Songen (songs) <sup>10</sup>	Songes. <sup>10</sup>
Spellen (sayings) <sup>11</sup>	Spelles. <sup>11</sup>
Speren (spears) <sup>12</sup>	Speres. <sup>12</sup>
Steden (horses) <sup>13</sup>	Stedes. <sup>13</sup>
Stræmen (rivers) <sup>14</sup>	Stremes. <sup>14</sup>
Sunen, sunon, sonen (sons) <sup>15</sup>	Sones. <sup>15</sup>
Sustren (sisters) <sup>16</sup>	Sostres. <sup>16</sup>
Swiken (traitors) <sup>17</sup>	Swikes. <sup>17</sup>
Telden (tents) <sup>18</sup>	Teldes. <sup>18</sup>

<sup>1</sup> Lay., vol. i., p. 29, v. 683; vol. ii. p. 254, v. 16195; vol. iii. p. 15, v. 25606.

<sup>2</sup> Ibid. vol. i., p. 225, v. 5273; vol. ii., p. 286, v. 16956.

<sup>3</sup> Ibid. vol. i., p. 68, v. 1599.

<sup>4</sup> Ibid. vol. ii., p. 15, v. 10553; p. 172, v. 14250; p. 207, v. 5089; vol. iii., p. 76, v. 27025; p. 98, v. 547; p. 249, v. 31079.

<sup>5</sup> Ibid. vol. i., p. 32, v. 749.

<sup>6</sup> Ibid. vol. i., p. 40, v. 943; p. 48, v. 1132; p. 57, v. 349; p. 111, v. 2631, 3; p. 195, v. 2583, 2; p. 198, v. 656, 8, 60; p. 200, v. 93; p. 219, v. 5149; p. 315, v. 7384, 92, 6; p. 333, v. 794-5; p. 335, v. 855-6; p. 341, v. 989; p. 343, v. 8041; p. 415, v. 9731, 50; vol. ii. p. 12, v. 10487; p. 13, v. 516-7; p. 15, v. 56; p. 74, v. 1960; p. 75, v. 81, 2001; p. 79, v. 74, 7, 86, 8, 9; p. 105, v. 696; p. 152, v. 3791; p. 172, v. 4248; p. 183, v. 519; p. 192, v. 732; p. 208, v. 5103; p. 249, v. 6069; p. 307, v. 17445; p. 437, v. 20505; p. 453, v. 888; p. 454, v. 921, 6; p. 478, v. 1509; p. 480, v. 519, 26, 31; p. 482, v. 21578; p. 483, v. 21589; p. 491, v. 21791; p. 493, v. 827; p. 524, v. 2546; p. 549, v. 3135; p. 555, v. 276, 9; p. 494, v. 4293; vol. iii., p. 12, v. 25530; p. 12, v. 43; p. 128, v. 8234; p. 222, v. 440, 1, 4; p. 230, v. 629; p. 284, v. 31926.

<sup>7</sup> Ibid. vol. ii., p. 101, v. 12593; p. 256, v. 6249; p. 488, v. 21727.

<sup>8</sup> Ibid. vol. iii., p. 76, v. 27026.

<sup>9</sup> Ibid. vol. i., p. 397, v. 19575.

<sup>10</sup> Ibid. vol. ii., p. 497; v. 21941.

<sup>11</sup> Ibid. vol. i., p. 397, v. 19552.

<sup>12</sup> Ibid. vol. ii., p. 233, v. 15695.

<sup>13</sup> Ibid. vol. ii., p. 519, v. 22441; vol. iii., p. 21, v. 25731; p. 44, v. 26278.

<sup>14</sup> Ibid. vol. iii., p. 62, v. 26704.

<sup>15</sup> Ibid. vol. i., p. 89, v. 2094; p. 107, v. 538, 41; p. 159, v. 3749; p. 160, v. 57; p. 167, v. 924; p. 183, v. 4289; p. 214, v. 5020; p. 217, v. 94; p. 301, v. 7064; p. 305, v. 146; p. 382, v. 8964; vol. ii., p. 10, v. 10442; p. 114, v. 2896-7; p. 117, v. 20976; p. 524, v. 2268; p. 525, v. 88; p. 569, v. 3606; vol. iii., p. 146, v. 28656; p. 147, v. 91; p. 264, v. 31461.

<sup>16</sup> Ibid. vol. i., p. 116, v. 2751; p. 128, v. 3032; p. 148, v. 478; p. 149, v. 520.

<sup>17</sup> Ibid. vol. i., p. 233, v. 5426; p. 232, v. 62; p. 233, v. 64, 74.

<sup>18</sup> Ibid. vol. ii., p. 304, v. 17367; p. 372, v. 18973.

1200.	1300.
Treowen (trees) <sup>1</sup>	Troues. <sup>1</sup>
Utlacyen (outlaws) <sup>2</sup>	Utlawes, Utlayes. <sup>2</sup>
Vaeren (companions) <sup>3</sup>	Feres. <sup>3</sup>
Wahyen (clubs) <sup>4</sup>	Wawes. <sup>4</sup>
Weden (clothes or armour) <sup>5</sup>	Wedes. <sup>5</sup>
Wiken (weeks) <sup>6</sup>	Wikes. <sup>6</sup>
Weorken (works) <sup>7</sup>	Warkes. <sup>7</sup>
Worden (wordes) <sup>8</sup>	Wordes. <sup>8</sup>
Wrenchen (stratagems) <sup>9</sup>	Wrenches. <sup>9</sup>
Writen (writs or writings) <sup>10</sup>	Writes. <sup>10</sup>
Yefven, yeoven (gifts) <sup>11</sup>	Yiftes. <sup>11</sup>
Yeten (gates) <sup>12</sup>	Yates. <sup>12</sup>

In some few cases the Norman plural termination in “es” occurs already in the more ancient version. In other cases, which occur more frequently, the modern version rejects the “n” of the older plurals without adopting the “s.” Thus “luueden me mine leoden” of the old version, becomes “louede me mi leode” of the new.<sup>13</sup> So “vnder thissen luften” becomes “vnder thisse luffte.”<sup>11</sup>

The Anglo-Saxon dual maintains its ground in the pronouns of the earlier version (vol. ii. p. 571, v. 23653); in the later it disappears. Thus the “*wit* tweic” of the older version becomes “*we* tweic” in the later,—“*inc* beiene” (vol. i. p. 239, v. 5616) becomes “*you* beine.”

Persons not wholly satisfied with the evidence of the ancient

<sup>1</sup> Lay., vol. i., p. 22, v. 511.

<sup>2</sup> Ibid. vol. i., p. 48, v. 1121; vol. ii., p. 13, v. 10521; p. 14, v. 10631; p. 79, v. 12076; p. 91, v. 12356; p. 94, v. 12428; vol. iii., p. 91, v. 27372.

<sup>3</sup> Ibid. vol. i., p. 250, v. 5876.

<sup>4</sup> Ibid. vol. ii., p. 483, v. 21596.

<sup>5</sup> See Iweden.

<sup>6</sup> Lay., vol. ii., p. 504, v. 22089.

<sup>7</sup> Ibid. vol. i., p. 303, v. 7106; vol. iii., p. 29, v. 25942, 6; p. 80, v. 27125; p. 162, v. 9024; p. 243, v. 30941.

<sup>8</sup> Ibid. vol. i., p. 51, v. 1192, 7; p. 197, v. 4618; p. 249, v. 5837; p. 376, v. 8832; vol. ii., p. 198, v. 14875; p. 302, v. 7335; p. 398, v. 19595; p. 402, v. 19679; p. 446, v. 20734; p. 487, v. 1682; p. 523, v. 2526; p. 557, v. 3310; p. 558, v. 36; p. 618, v. 4774; p. 637, v. 5204.

<sup>9</sup> Ibid. vol. i., p. 226, v. 5302.

<sup>10</sup> Ibid. vol. ii., p. 13, v. 10516-7; vol. iii., p. 95, v. 27480; p. 192, v. 29727.

<sup>11</sup> Ibid. vol. i., p. 233, v. 5464; p. 329, v. 7701.

<sup>12</sup> Ibid. vol. ii., p. 22, v. 10736.

<sup>13</sup> Ibid. vol. i. v. 3471. In this and the following case the “n” seems frequently to have disappeared simultaneously from the verb and from the noun.

<sup>14</sup> Ibid. p. 176, v. 4130. “Thissere” and “thissere” are older versions than “thisse” and “thissa.”—Vernon, Anglo-Saxon Grammar, p. 186.

existence of an original sexless "his," may regard the "his" of the later version of *Layamon*<sup>1</sup> as undistinguishable from the modern pronoun, which has reference to masculine, or, at the most, to masculine and neuter antecedents only. Such persons might possibly find an explanation of the fact of the appearance of "his" in that version in connexion with feminine nouns, in the supposition that after "his" had acquired its position as a possessive augment by being so employed with reference to masculine and neuter nouns, it came to be regarded as a simple indication of possession, which might be conveniently resorted to for the purpose of forming a general possessive augment, without regard in all cases to the gender of the antecedent noun.

The latter supposition may be said to be less violent than one that is involved in a hypothesis<sup>2</sup> which requires that the apostrophised "'s," now seen to be attached to plural nouns for the purpose of forming a possessive augment, should be accepted as the genuine descendant, as an actual continuation, of our Anglo-Saxon ancestors' genitive plural termination "en," "ena," which termination was followed by the "ené" of mediæval English. This imaginary descent derived some adventitious support from a transfer of the Anglo-Saxon masculine singular termination in "s," to plural words which had been prepared for undergoing such a transfer by the loss of their special termination, abandoned for the genitive by juxta-position.<sup>3</sup>

A process of a nature somewhat similar is described by Bopp<sup>4</sup> with reference to the Latin terminations in "jus," as "ejus," "ejus," etc., which, though derived from a Sanskrit original restricted to the masculine and neuter gender, have found their way abusively (*misbräuchlich*) into Latin feminines.

The same author states<sup>5</sup> that in the most important element of word-construction a perfect identity exists with many pronominal stems, which, in their insulated position, are still declined. He also calls attention to the fact, that an appended suffix does not in the course of time always proceed *pari passu* with the corresponding insulated word.

<sup>1</sup> Ante, p. 28.

<sup>2</sup> Post, chap. viii.

<sup>3</sup> Ante, p. 24.

<sup>4</sup> Bopp, *Vergleichende Gramm.* 2te Ausgabe, vol i. p. 387, § 189. <sup>5</sup> Ibid, p. 240.

## CHAPTER VI.

## GENERAL VIEW OF THE ANTI-PRONOMINAL THEORIES.

THE mass of documents produced in support of the ancient pronominal theory, and the observations with which those documents have been accompanied, may be regarded as having, to some extent, narrowed the field of inquiry with respect to the several opposing theories which have been propounded, all of which appear to involve, and may be said to rest upon, the confounding of subjective with objective genitives.<sup>1</sup> But the views entertained by our ancestors in their unsuspecting confidence in the pronominal theory have been so unsparingly, often so fiercely, denounced by the authors of these ingenious substitutes and by their respective adherents, that justice to the memory of those ancestors would seem to require a particular examination of the modern theories.<sup>2</sup>

<sup>1</sup> See this distinction in Galatians iii. 14, where, in *ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως*, we find two genitives. After the instrumental preposition *διὰ*, *πίστεως* could only be subjective; but *πνεύματος* not being so fettered, was capable of being treated either as a subjective or as an objective genitive. Taken subjectively, and translated with the possessive augment, we should have had the Spirit's promise. But the genitive in this passage is no doubt employed objectively, implying that the Spirit would, *passively*, be bestowed.

<sup>2</sup> *Vide* post, chapp. vii. viii. ix. x.

## CHAPTER VII.

## WALLISIAN, OR POSSESSIVE-ADJECTIVE THEORY.

WITHIN a few years after the publication of Ben Jonson's unfinished posthumous work on English grammar, there appeared (in 1653) a grammar, in Latin, of the English language published by Dr. Wallis.

This learned writer felt that the apostrophised "s" differed both in power and construction from the "es," which had formed the termination of the genitive case in several Anglo-Saxon declensions of masculine nouns; but he was not prepared to grapple with what seemed at first sight to be, the incongruity of connecting feminine and plural substantives with the adjective pronoun "his," which pronoun he assumed to be applicable only to subjects of the masculine, or, at most, of the masculine or neuter gender and of the singular number.<sup>1</sup>

Dr. Wallis invented what he proposed to call<sup>2</sup> *adjectivum possessivum*, being of opinion that nouns substantive are, by the simple process of adding the letter "s," converted into this novel species of adjective. "Man's nature," he says, "is *natura humana vel hominis*. 'Men's nature,' *natura humana vel hominum*. So also, where a *substantive aggregate* occurs, that is, a primary substantive with its satellite, the 's' formative of the possessive adjective is placed after the satellite. Thus, in 'the king of England's court,' *aula regis Angliæ*, the letter 's' is placed after

<sup>1</sup> Adjungitur enim et femininarum nominibus propriis, et substantivis pluralibus, ubi vox "his" sine solæcismo locum habere non potest; atque etiam in possessivis "ours," "yours," "theirs," "hers," ubi vocem "his" *innui nemo somniaret*. Notwithstanding this denunciation of a *dreamy innuendo*, we find "your is" in Chaucer, Troil. and Cress. b. i., l. 422, 423, 1121; b. iii., l. 112. "May she your is be with chance."—Romance of Sir Tryamour, Percy Society, xvi., p. 742. And see ante, p. 7.

<sup>2</sup> Libet appellare.

the entire aggregate, 'the king of England,' as if that aggregate formed one entire substantive."

No attempt is made by Dr. Wallis to investigate the origin of this adjective-engendering "s." The mode in which the mysterious letter acquired its possessive power, and the circumstances under which it came to be so employed, and how it obtained the faculty of acting at a distance from the substantive over which it was to exercise a powerful control, are matters left to be discovered by the sagacity of the reader, or to be supplied by the fertility of his imagination. Had such an investigation been set on foot by this learned writer, the objections which he had entertained to the pronominal theory might possibly have come to be regarded by him as having lost much of their apparent force. The obvious, the uniformly recognised, prehensile power of the subjoined "s," the necessary consequence of its adjectivo-pronominal origin, might have relieved him from the oppressing necessity of inventing terms to which, it is believed, no language, ancient or modern, has furnished a parallel.<sup>1</sup>

The Wallisian theory appears, however, to be not fairly open to some of the objections which had been urged against it;<sup>2</sup> and, perhaps, that theory deserves to be regarded as being less at variance with the genius of our language than other systems by which it has been practically superseded.

<sup>1</sup> It has been suggested that the compound phrase may be represented in mathematical language by "(King of England)'s." This would rather appear to be a mode of presenting a graphic description of the difficulty, whilst abstaining from offering any aid towards arriving at a satisfactory solution. What would be the value of the figure 's being suffered to remain an unknown quantity?

<sup>2</sup> Post, p. 69.



## CHAPTER VIII.

## JOHNSONIAN, OR GENITIVE CASE THEORY.

§ 1. *Its Origin.*

THIS theory which, to use a familiar modern phrase, has had an immense success, seems to be indebted for its primary existence to certain views which had, at one period of his life, floated in the mind of Ben Jonson. These views found their way into certain loose notes which, after his death, were discovered amongst his papers, his actually completed grammar having never seen the light, except in the fire by which, in the author's lifetime, it was consumed. But as the system there obscurely announced, is scarcely intelligible, it might possibly have sunk into a neglect as complete as that into which the Wallisian theory has fallen, if it had not been rescued and revived by the vigorous arm of our great lexicographer.

No injustice will therefore be done to the original suggester if the system be dealt with as the Johnsonian theory, into which theory the Jonsonian suggestion is practically absorbed. It will be right, however, to look back at the interesting but somewhat perplexing fragment as it is presented in the form in which it was unintentionally left.

§ 2. *Ben Jonson's Grammar.*

In the English Grammar which bears the name of Jonson, and which in its imperfect state exhibits evident traces of the extensive reading of this most learned of playwrights, it is said:<sup>1</sup> "A declension is the varying of a noun substantive into divers terminations; whence, beside the absolute, there is, *as it were*, a genitive case, made in the singular number by

<sup>1</sup> Vol. ix. p. 257, 300, Gifford's Edition, 1816.

putting the 's.' Of declensions there be two kinds. The first maketh the plural of the singular by adding thereunto 's,' as tree, trees; thing, things; steeple, steeples. So with 's,' by reason of the near affinity of these two letters, whereof we have spoken before, park, parks; buck, bucks; dwarf, dwarfs; path, paths; and in the first declension the genitive plural is all one with the plural absolute, as,

Singular	{ Father,	Plural	{ Fathers,
	{ Father's.		{ Fathers.

General exceptions. Nouns ending in *s*, *z*, *th*, *g*, and *ch* in the declining, take to the genitive singular 'i,' and to the plural 'e;' as,

Singular	{ Prince,	Plural	{ Princes,
	{ Prince's (qu. Princis).		{ Princes.

So rose, bush, age, breech, etc.; which distinctions not observed, brought in first the *monstrous* syntax of the pronoun *his* joining with a noun betokening a possessor, as 'the prince *his* house,' for 'the prince's house.' "

It seems difficult to conjecture what is meant by the rule, by the exception, or by the example. The sentences—if sentences they can be called—have the appearance of scattered leaves snatched from under the grate. They may have been transcribed from an unfinished, possibly a juvenile, draft.

Jonson, like his numerous successors during more than two centuries, takes not the slightest notice of the difference which exists, as well in form as in power, between subjective and objective genitives, between possessive and non-possessive genitives. A peculiar distinction which Ben Jonson appears to make between what may be called temporal and syllabic arguments, has not been adopted by any succeeding writer.

Ben Jonson's views, which belong to the early part of the seventeenth century, can scarcely be said to have attained their full development when they were so fortunate as to meet with a species of sanction from Dr. Samuel Johnson, in the middle of the eighteenth century. By Dr. Johnson, with the assent of his followers, it is said that Ben Jonson seems to have believed that

our ancestors had effected an escape, or an apparent escape, from the perplexing pronoun, by substituting an apostrophised “s,” thereby forming a particular and limited genitive—a genitive, the use of which should be restricted to the relation of possession or of property, vested in the dominant noun to which the apostrophised letter was attached. But Jonson had not failed to perceive that in the case of a dominant noun, terminating in a palatal or a sibilant letter, the proposed compound word would be unpronounceable. His tragedy,<sup>1</sup> in which the fall of Sejanus is represented, he ought, according to a rule laid down by himself, to have entitled “Sejanusis Fall;” but, however reluctantly, he accepts the proscribed “his,” and writes “Sejanus *his* Fall.” So, in his comedy of “The Silent Woman,”<sup>2</sup> he speaks of Sir Ajax *his* invention,<sup>3</sup> and of Sir Amorous *his* feast. And he begins his epigram anniversary to the king on his birthday, 19th November, 1632,

“This is King Charles *his* day, speak it thou Tower.”<sup>4</sup>

Jonson also refers to “Horace *his* Art of Poetry,”<sup>5</sup> and to “Horace *his* judgment.”<sup>6</sup>

### § 3. *Dr. Johnson's Grammar.*

A bolder position has been taken by Dr. Johnson and his followers. By them it is contended that the apostrophised “s,” although treated as a *kind* of genitive, is the bodily continuation, in an unbroken descent—and consequently to be regarded as endowed with the undiminished power—possessive and non-possessive, subjective and objective—of the Anglo-Saxon genitive case. In a Grammar of the English Language, prefixed to his great Dictionary, Dr. Johnson says: “The relations of English nouns to words going before or following, are **not** expressed by cases or changes of termination, but, as in most of the European languages,<sup>7</sup> by prepositions,

<sup>1</sup> Vol. iii. p. 1.

<sup>2</sup> *Ibid.* p. 335.

<sup>3</sup> *Ibid.* p. 456.

<sup>4</sup> Vol. ix. p. 28.

<sup>5</sup> *Ibid.* 89.

<sup>6</sup> *Ibid.* 243.

<sup>7</sup> The mutilated Romanesque languages are here alluded to.

The unmutated languages of Europe, as well the Basque and the Finnic, as also members of the great Aryan, called by Humboldt (*Werke*, vol. vi. 680) the *Sanskritic* family of languages,—the Slavonic, Teutonic, and Scandinavian—received but little attention from English scholars of the eighteenth century.

*unless* we may be said 'to have a genitive case. Our nouns are therefore only declined thus :—<sup>1</sup>

Master.....*Gen.* Master's.....*Plur.* Masters.

Scholar .....*Gen.* Scholar's .....*Plur.* Scholars.

These genitives are always written with a mark of elision, Master's, Scholar's, according to an opinion long received, that the 's is a contraction of *his*, as 'the soldier's valour,' for 'the soldier *his* valour ;' but this cannot be the true original, because s is put to female nouns: 'Woman's beauty, the virgin's delicacy ;' 'Haughty Juno's unrelenting hate.' And collective nouns, as, 'women's passions,' 'the rabble's insolence,' 'the multitude's folly'—in all these cases it is apparent that 'his' cannot be understood. We say likewise, 'the foundation's strength,' 'the diamond's lustre,' 'the winter's severity'; but in these cases 'his' may be understood, he and his having been formerly applied to neuters, in the place now supplied by it and its. The learned, the sagacious Wallis, to whom every English grammarian owes a tribute of reverence, calls this modification of the noun an adjective-possessive—I think with no more propriety than he might have applied the same to the genitive, 'equitum decus, "Trojæ oris," or any other Latin genitive."

The two examples here presented cannot be regarded as fairly selected. They show—what neither Wallis nor the advocates of the pronominal theory have ever doubted—that the Latin genitive *may* be used with reference to the relation of possession or property,—that possession or property is a relation to which the Latin genitive is not unfrequently applied. But Dr. Johnson's position requires absolute proof that the apostrophised "s," out of which Dr. Wallis's adjectivum-possessivum was elaborated, had precisely the same power as *any* other Latin genitive. Proof short of this would be nothing to the purpose. Each of the instances given by Johnson is a case of a subjective genitive, and in which the relation of possession can, with little difficulty, be traced. "Equitum decus" is honour acquired

<sup>1</sup> Dr. Blair says: "English nouns have no case whatever except a *sort* of genitive, formed by the addition of the letter "s" to the noun."—"Blair's Lectures," vol. i. 174.

by Roman Knights, and of which they were *possessed*, and "Trojæ oræ" may be regarded as shores appertaining and *belonging* to Troy.

But if it were true that the apostrophised "s" is equivalent to "*any i.e. every* other Latin genitive," we might substitute *equitum turma*, or *Trojæ incendium*, in which the genitives are objective, and where therefore relations entirely different and wholly unconnected with property or possession are meant to be indicated. If, in these cases, any relation of property or possession could be traced, it would be a possession of the Knights by the troop, and of Troy by the fire. But the satellites, or the things possessed here, the objective Knights and the objective city, instead of presenting themselves in the nominative case, as would be required, as well by Johnson as by Wallis, appear as genitives. In "*equitum turma*," the genitive "*equitum*" is objective, and the phrase is to be translated, "a troop of Knights," not "a Knights' troop." In "*Trojæ incendium*," *Trojæ* being in like manner objective, we must say, "the burning of Troy," not "Troy's burning." In "*amor nummi*," and "*auri fames*," the genitives are both objective, and could not be so rendered as to bring them within the pronominal, or to accommodate them to the Wallisian adjective-possessive theory. "*Nummus*" is incapable of possessing the feeling of love," or of *reciprocating* that passion, and "*aurum*" is in itself proof against the pangs of hunger. We are in no danger of saying, as Dr. Johnson's millennially-persistent genitive theory requires us to do, "money's love" or "gold's hunger." But where some capability of ownership or possession may exist in the dominant noun, the ambiguity involved in the ordinary genitive case, in its simple and general form, comes into play.<sup>1</sup>

Dr. Johnson proceeds as follows: "This termination of the noun seems to constitute a real genitive *indicating possession*."<sup>2</sup>

<sup>1</sup> Post, p. 72.

<sup>2</sup> Does this mean that the *sole* office of a genitive is to indicate possession, or merely that it is the office of this particular form of genitive so to indicate? If the former, the position is evidently untrue (*vide ante*, p. 10). If the latter, the supposed persistency of identity with the Anglo-Saxon genitives, disappears.

It is derived to us from those who declined ‘Smith, a smith; gen., Smithes, of a smith; plur., Smithes or Smithas, Smith’s;’ and so on in two other of their seven declensions.<sup>1</sup> It is a further confirmation of this opinion, that in the old poets, both the genitive and the plural were longer by a syllable than the original word, *Knighetes* for *Knights*, in Chaucer; *leavis* for *leaves* in Spenser.<sup>2</sup> Where a word ends in ‘s,’ the genitive may be the same as the nominative, as ‘*Venus Temple.*’<sup>3</sup> Plurals ending in ‘s’ have no genitive, but we say ‘*Women’s excellences,*’ and ‘*Weigh the men’s wits against the women’s brains.*’<sup>4</sup> Wallis thinks the ‘*Lords’ House*’ may be said for the ‘*House of Lords;*’ but such phrases are *not now in use*; and surely an English ear rebels against them.”<sup>5</sup>

Johnson here restricts himself to saying that such phrases are *not now in use*. The English ear would scarcely rebel at the sound of a phrase which, free from all harshness, was simply obsolete. The cause of the certainly inevitable auricular repulsion would always have been, the instantaneous perception that “the *Lords’ House*” was a house *possessed* by Lords, not, as “the *House of Lords,*” a house *consisting* of Lords. As Lords are capable of possessing a house, “the *Lords’ House*” is an admissible phrase, but it is so in a sense totally different from “the *House of Lords.*” Cards, on the contrary, are incapable of possessing anything. We may say “a house of cards,” to denote a house composed of cards; but “a *cards’ house*” would be simply meaningless.

By “the *House of Commons,*” would be understood the aggregate representatives of the Commons, or the building in

<sup>1</sup> Dr. Johnson might, perhaps, have strengthened his case had he observed that the Anglo-Saxon genitives in “es” were latterly transferred to the other five declensions.

<sup>2</sup> This termination in “is,” intermediate between the entire “his” and the minimized “s” might have led to the true solution of the difficulty. It is not easy to perceive in what the supposed confirmation consists.

<sup>3</sup> This is seldom seen even in verse without the mark of elision, which, however, appears to be unnecessary. *Vide ante*, pp. 9, 13.

<sup>4</sup> Usually, and correctly, written with the apostrophe, *women’s*. For this ungallant phrase, “*ladies’ hair*” has been substituted in later editions.

<sup>5</sup> If, as Johnson contends, the apostrophised “s” were the mere continuance of an inflexional genitive, the two phrases would be convertible, in meaning identical. Each would perfectly reproduce the *domus procerum*, neither more nor less.

which those representatives meet. In neither sense can we say "the Commons' House," since nothing of property or possession attaches to the assembled members as such. We hear, indeed, of "the Commons' House of Parliament," because in this phrase the word "Commons" is descriptive, not of the representatives, but of the constituency, the entire commonalty of the realm, to which both the assembly and its place of meeting—the House of Commons in every of its aspects—belong.

#### § 4. *Dr. Johnson's Syntax.*

In treating of Syntax in his *English Grammar*, Dr. Johnson says, "Of two substantives the noun possessive is the genitive,"<sup>1</sup> as "his father's glory, the sun's heat." But the genitive is not necessarily a noun possessive, as, from this statement, it might probably be inferred. We could not say, conversely, "of two substantives the genitive is a noun possessive," as this may or may not have been the case.

The assumed direct and legitimate descent of the apostrophised "s" from the Anglo-Saxon genitive, would be expected to invest the former with the extensive powers exercised by the latter. But upon this point Dr. Johnson is unable to repress his misgivings. He begins by throwing out a doubt whether the English language "may be said to have a genitive case." He afterwards expresses an opinion that "this termination of the noun constitutes a real genitive;" but he immediately disfranchises his imaginary genitive, and destroys its case character, by describing it as a genitive *indicating possession*.

#### § 5. *Objections to Johnsonian or Genitive Case Theories.*

To the Johnsonian theory, notwithstanding the favour with which it has been received, numerous objections present themselves, in addition to those already incidentally pointed out.

*First Objection.*—With respect to the confident assertion that

<sup>1</sup> The so-called noun possessive is something more and something less than a genitive. It is a genitive plus the relation of possession, and shorn of the power of indicating any other relation; or it may be called a genitive restricted to a possessive sense, a genitive under the control of a mixed possessive augment; as to which *vide ante*, p. 9.

the apostrophised "s" is derived from, and is simply a continuation of, the Anglo-Saxon genitives in "es," it may be stated that, although this termination was, for a short period, applied generally to masculine and neuter nouns in the singular number—rejecting the difference in respect of declensions—it is no less true that it never was applied to nouns, either masculine, feminine, or neuter, in the plural number.

In the case of these plurals, therefore, the supposition of any such persistently continuing termination, cannot be supported. It seems strange that those who regard as inadmissible, the sexless employment of the adjective pronoun "his," and find an insuperable difficulty in conceiving the possibility of the derivation of the apostrophised "s" from the pronoun "his," in the fact of its being applied to feminine and plural substantives, should not see that the imagined difficulty exists *in reality* with reference to their own theory, inasmuch as that theory requires a transfer to English plural nouns, of an Anglo-Saxon termination, never accepted by plurals, but always restricted to the singular number.

*Second Objection.*—Another objection to the Johnsonian theory is, that there exists no coincidence in power between a true genitive, *i.e.*, a *general*, case, and a noun armed with and regulated by the mixed possessive augment, be that augment presented in the primitive form of "his," or in that of "is," or "s."

The employment of a genitive case, whether the comprehensive but vague relation normally indicated by that case, is marked by an inflexion, as in the Greek, Gothic, and German languages, or is denoted by the introduction of a preposition, as in English, French, Spanish, and Italian, and also occasionally in German, merely shews that one subject stands in *some* degree of relation to, or in *some* kind of dependence upon, some other subject. What the nature of the particular relation or dependence may be, the presence of the inflexion or that of the substituted preposition, the Scandinavian "of," the Teutonic "von," or "van," or the Latin "de," fails to disclose.<sup>1</sup> The

<sup>1</sup> Bopp's phrase "generalissimus of cases" does not seem to be inapplicable.



explanation must be found or guessed at *aliundé*. Thus, the ancient king or "cyning Englandes," or "the modern king of England," points to a person standing to England in the relation of king. But the expression "England's king" does not simply indicate that relation or connexion. It both personifies England, and points directly to the interest or property which, by the phraseology adopted, the personified England is regarded as having in her king.

But the person designated as "England's king" need not even be king of England in any sense. To illustrate this distinction it may be observed that during the Spanish succession war, in the beginning of the eighteenth century, Philip of Anjou might have been said to have been "France's king of Spain." The phrase would import that Philip stood, or claimed to stand, in the relation of king to Spain, but did not convey the idea that Spain had any property in Philip. The relation was therefore one which would be correctly marked by the inflexional or by the prepositional genitive, "*Hispaniarum rex*," or, "*Rey de España*," or, "King of Spain." On the other hand, Philip was France's king, not in any sense which would authorise the use of a simple genitive, or of its prepositional substitute. He was not "*Rex Franciæ*," or "King of France," inasmuch as he did not stand in the relation of king to France, and had even renounced his contingent right of succession to that crown.<sup>1</sup> He was France's king of Spain, in respect of France's interest in his claim. So Philip's rival, the Archduke Charles of Austria, was "England's king of Spain," without the slightest pretension to the throne of these realms. The French language not having adopted a corresponding use of an adjective pronoun,<sup>2</sup> could not present the idea of a "France's king of Spain" without resorting to a long periphrasis.

*Third Objection.*—In "*Majestatis crimen*," *majestatis* is an inflexional objective genitive, indicating a relation in which

<sup>1</sup> But for such renunciation the presumptive heir to the claims of the Comte de Chambord, would be the Comte de Montemolin, the abolition by Ferdinand VII. of the masculine course of succession, introduced by Philip V., affecting Spain only.

<sup>2</sup> The French, however, publish *Fénelon, ses oeuvres*—Pascal, *ses lettres*.

treason stands to crime in general. It is a relation, not of proprietor or possessor and thing owned or possessed, but of genus and species. "Actio furti" is a prosecution or an action (in old legal language, an *appeal* of robbery or larceny) for or in respect of theft, without the existence of any relation of property or possession between one of these nouns and the other.

In modern English, we, like the Italians, Spaniards, and French, have no such inflexion. We are, in the case of objective genitives, driven to the employment of the preposition "of," which gives the effect of the Latin, Anglo-Saxon, and German genitive employed objectively. We say, "the crime of treason," "a prosecution of or for, or an action of or for theft," as we say, "the sin of envy," "the pursuit of pleasure," or "the love of praise." The hardest Johnsonian has not yet come forward to manifest his consistency by travestyng these phrases into "treason's crime," "theft's prosecution," "envy's sin," "pleasure's pursuit," or "praise's love." The phrase, "the love of a mother," is at the first blush a pure genitive. The term brings before the mind of the hearer or reader, the idea of the existence of *some* relation between the feeling of love and the person of a female who has or has had a child. Whether the love exists "in matre," by the mother towards the child, or is felt "in matrem," by the child towards the mother, or, less usually, by some third person towards a mother, is not indicated. On the other hand, "a mother's love," and in vernacular German, "einer Mutter *ihre* Liebe," can only be the love felt by, and therefore *possessed* by the mother towards her child. The Latin language and its derivatives are without this corrective of the vagueness of the genitive case, a corrective rejected by German critics, out of which they are endeavouring to scold their countrymen, but which our own more prudent grammarians, in the spirit of Antient Pistol, whilst railing at it, conveniently swallow. Where, in the phrase, "matris amor," the term "matris" is used subjectively, the rendering may be "a mother's love," whether accepting the ancient pronominal theory we regard mother in mother's as a

substantive followed by a truncated pronoun, or call it with Dr. Wallis a part of a possessive adjective. But “*matris amor*” is a phrase in which the genitive may be intended to be applied objectively, to denote the love felt by the child towards its mother. Here “*matris*” is objective and non-possessive, as the feeling of love in this case is a feeling entertained and possessed by the child, whether it be shared by the mother or not. We cannot therefore, without changing its meaning, without actually inverting the proposition, follow Dr. Johnson in disregarding the distinction between subjective and objective genitives, and translate the second “*matris amor*” by the term “a mother’s love,” it being in fact “a child’s love.”

“*Dentis candor*” presents a subjective, “*dentis extractio*” an objective, genitive. We can therefore say, “a tooth’s whiteness,” but we cannot say, “a tooth’s extraction,” “*dentis extractio*” being *in every sense* non-possessive. We employ the prepositional genitive, and say, “extraction of a tooth,” or resort to a still more general expression, the compound, “tooth-extraction.”

The conjoint plural, “*Johannis et Balthasaris domus*,” is, in vernacular German, “*Johann und Walther ihr Haus*,” literally, “John and Walter *their* house.” In English, instead of “*their*,” the sexless and numberless augment “his” or “s” is used, and the translation would have been originally, “John and Walter *his* house,” now reduced to “John and Walter’s house.” But an unhappy foreigner, confused and overpowered by the confident assertions of an English grammarian, and drawn into a belief in the identity of the apostrophised “s” with the “es” of Anglo-Saxon genitives, would be unable to avoid translating the phrase thus, “John’s and Walter’s house,” and he would, as necessarily, be understood by any unsophisticated native, to be speaking of two houses, one the property of John, the other belonging to Walter. To a Wallisian, indeed, this combination would present no difficulty—John and Walter would be pinioned or bracketed together, and the magic “s” being applied, the whole mass would coalesce, fused into an *adjectivum possessivum*.

*Fourth Objection.*—It has been shewn that there are cases,

like "majestatis crimen," "actio furti," etc., in which the Latin inflexional genitive, and the corresponding English prepositional genitive, cannot be represented by the possessive "s." It will now be seen that the possessive "s" is not always capable of being represented by the Latin inflexional, or by the English prepositional, genitive.

"Napoleon's invading Spain was scarcely less disastrous than his invading Russia." Under the pronominal theory no difficulty arises. The first "his" in Napoleon's, no less than the second, the unmutilated "his," would point to an act performed, and therefore *possessed*, by Napoleon.<sup>1</sup>

It would not be easy to see how such a phrase would be dealt with upon the Wallisian system. Napoleon and "s" being amalgamated into a possessive adjective, the satellite would be furnished by the word "invading" = "invasion;" but in the second branch of the sentence there would be no antecedent for "his," except Napoleon, who had ceased to be a substantive upon having become embedded in the possessive adjective. The difficulty, however, appears to be trifling when compared with that which would beset a grammarian of the Johnsonian school. Taking "invading" as a substantive equivalent to "invasion," he might say, "The invading of Napoleon of Spain was scarcely less disastrous," etc., or, "The invading of Spain of Napoleon was scarcely less disastrous," etc. But who would tolerate such a jargon, even supposing that it could be understood?

The use of the possessive "s" might indeed be avoided if we wrote, "The invading of Spain by Napoleon was scarcely less disastrous," etc. But, to say nothing of the violent substitution of "by," the representative of the instrumental case, for the prepositional genitive—who does not perceive that a different picture is presented? the invasion of Spain, not Napoleon the invader, forming now the prominent object.

Such phrases as the following do not unfrequently occur: "He is my neighbour's son." Here, the possessive "s" is used simply for the purpose of indicating the possessional aspect of the relation of father and son.<sup>2</sup> It may therefore be exchanged for

<sup>1</sup> Post, p. 83.

<sup>2</sup> Ante, chap. ii. § 1.

"He is son of my neighbour." But another phrase is equally common, "He is a son of my neighbour's."<sup>1</sup> Here, the disciple of Johnson will be completely at fault. Using Ben Jonson's expression, he may rail at the "monstrous syntax" of indicating the relation of one nominative by a double genitive. The unfortunate noun dominant is here compelled to accept an indisputable prepositional genitive simultaneously with that which has been pronounced to be an inflexional genitive. But this is not the whole of the difficulty. The Johnsonian cannot fail to perceive that while "He is my neighbour's son" may be rendered "He is a son, or the son of my neighbour," the phrase, "He is a son of my neighbour's," cannot be so rendered; since, although the same fact is stated, it is presented under a different aspect. This he would be unable to explain. The Wallisian theory would be here equally at fault.

Viewed in the light of the pronominal theory, the difficulty disappears. In the phrase "My neighbour's son," we have a subjective genitive represented by the possessive augment "s;" but the possessive force of the augment thus applied, is from the nature of the parental relation, so feeble, that the phrase may, without change of sense, be replaced by "a son of my neighbour." If, therefore, I wish to give prominence to the possessory interest of my neighbour in his son, I add to the phrase, "He is a son of my neighbour," a mark of possession, whether "his" or "s." In the phrase so compounded, "He is a son of my *neighbour's*," the possessive "s," which was so languid in "My neighbour's son," as to be capable of being displaced by "A son of my neighbour," now asserts its power. The possessive character of the predicate is brought out and intensified. "A son of my neighbour *his*," is in the vernacular dialect of the lower classes,<sup>2</sup> though not now in classical German, "Ein Sohn meines Nachbar *seiner*," or, "meiner Nachbarin *ihrer*," and might be literally transplanted, rather than translated, into a language to which such an idiom would be a stranger. It is in Germanized

<sup>1</sup> Ante, pp. 4, 5, 6; post p. 88.

<sup>2</sup> Vide ante, p. 51.

Latin, "*Vicini mei filius suus*," or "*vicinæ meæ filius suus*."

A phonetic similarity of ending, such as exists in "nachbars" and "neighbour's," has led to the supposition that both terminations have the same origin.<sup>1</sup> But whilst "Nachbars" is a true genitive, it is clear that "neighbour's" is not. "Das Verhältniss eines Nachbars" is "the relation or position of a neighbour." I may say, that person stands "in the relation of a neighbour" to me, but I cannot say that he stands "in a neighbour's relation" to me. As it is with the German, so it was with the Anglo-Saxon. Inattention to the distinction between the necessarily possessive attributes of the apostrophised "s," and the more general power of a genitive case, qualified to act either possessively or non-possessively, may be said to lie at the root of the Johnsonian theory.

No notice is taken by Johnson of the different manner in which the sign or mark of apostrophe is dealt with in the case of singular and in that of plural nouns. In the phrase "the horse's tail," the position of the sign or mark suspended between the "c" and the "s," may be regarded as informing the reader that the first two letters of the word "his" have suffered elision, and that the dominant noun is in the singular number; but in the phrase "the horses' tails," the altered position of the sign as clearly shows that "horses" is plural, and that, *euphoniæ gratiâ*, the entire pronoun has been suppressed. Without the apostrophe it would be simply a case of a genitive by juxta-position.<sup>2</sup> In nouns in which the plural is formed without the addition of a sibilant, the *auricular* demand for a complete elision, for an entire suppression of the pronoun, does not arise. We write "women's beauty, men's strength, children's plays, mice's tails," not "womens' beauty, mens' strength, childrens' plays, mices' tails."<sup>3</sup> Upon the Johnsonian theory, the mark or sign of an apostrophe following plurals in "s" is an unintelligible, an unmeaning form, an effect without an assignable cause.

<sup>1</sup> *Vide post*, p. 80.

<sup>2</sup> *Ante*, p. 24.

<sup>3</sup> *Ante*, pp. 52, 53.

*Fifth Objection.*—A further objection to this theory is, that the construction of sentences in which the possessive “s” is used, differs from that of sentences in which a true genitive, whether inflexional or prepositional, is employed. “Rex Angliæ” was the “Cyning Englands” of the Anglo-Saxons. We, their descendants, say “King of England,” but never say “King England’s,” neither, in the same sense, can we speak of “England’s King.” And although in the phrases, “Cyninges kron, King’s crown,” the apostrophised “s” (which upon the proneminal theory is simply the modern form of the pronoun “his”), occupies the same position in the sentence as the Anglo-Saxon genitive, yet if the expression be changed to “the King of England’s crown,” few persons will say that the “s” indicates a genitive case of “England,” the quality of a genitive having been already communicated to “England” by the preposition “of.” Neither can it be said to form an *inflexional* genitive of “king.” It would be almost a contradiction in terms to designate as an *inflexion*, a letter placed at a distance from the noun supposed to be, though invisibly, inflected. What would be thought of such an *inflecting* as “bon esti viri,” instead of “boni est viri?” Who would call the “i” in “esti” an *inflexion* of bonus, or of bon as a root or skeleton of bonus? If, in the expression referred to, “the King of England’s crown,” the apostrophised “s” is to be treated as an inflexion, as it must be treated supposing it to be a continuation of the Anglo-Saxon genitive, it will be the inflexion, not of a noun, but of a compound sentence, a species of inflexion, if inflexion it can be called, to be compared only to the saltatory movement of a knight at chess, and of which it would be difficult to discover, in any other language, the slightest trace.<sup>1</sup> This difficulty, as has already been seen,<sup>2</sup> is boldly grappled with by Dr. Wallis: to the Johnsonian theory it seems to be fatal.

*Sixth Objection.*—The inflexions of the Anglo-Saxon genitive are applied to all words which stand in apposition to, or are conjoined with, the chief genitive. “Bi Cnutes dage”<sup>3</sup> (in the

<sup>1</sup> Monsters, “which never were, nor no man ever saw.”

<sup>2</sup> Ante, chap. vii.

<sup>3</sup> Saxon MS. Hickes, Thesaurus, vol. ii., Dissert., p. 2.

days of King Canute). "On Herodes dagum Judea cyninges" (in the days of Herod, king of Judea).<sup>1</sup> "On this yær wolde the King Stephne tæcum Rodbert Earl of Gloucestre, the Kinges sune Henries."<sup>2</sup> "Therefter com the Kinges dohter<sup>3</sup> Henries<sup>4</sup> the hefde (had) been Emperiz on Alamaine, and nu wer Cuntesse in Angou. The Kinges brother Stephnes."<sup>5</sup> Here, both genitives are inflected, whereas our possessive augment is subjoined to one noun only. We say, "the husband and wife's children, the oxen and horses' labour."<sup>6</sup> Now, according to Johnson, "husband" and "oxen" are in the nominative (active) or accusative (passive) case, whilst "wife's" and "horses'" exhibit what he regards as the remnant of the Anglo-Saxon genitive, and accordingly the expression would be exactly rendered in Latin thus, "vir (not viri) et uxoris liberi—boves (not boum) et equorum labor." It has been suggested that in phrases like "husband and wife's children," husband and wife might be regarded as forming a compound base upon which an inflexional base might be placed. But the *composition* of "husband and wife" differs in no respect from that of "vir et uxor." Neither the Latin, the Anglo-Saxon, nor, as we have just seen, the Semi-Saxon, nor, it is believed, any other known language, would tolerate such an application of the term inflexion. We may indeed, too often perhaps, say, "vir et uxoris liberi," but not in the sense of "husband and wife's children."

*Seventh Objection.*—"That young prince is a son of the late king's." According to the Johnsonian theory, we have here an inflexional genitive of king, inexplicably accumulated upon a prepositional genitive of the same noun.<sup>7</sup>

*Eighth Objection.*—Even in the Anglo-Saxon genitive singular, the termination in "es" was not formerly used in any feminine genitive, and it was at no time to be found in that language in plural genitives of any gender. It would be matter of surprise if our ancestors, when emancipating themselves from all other case-inflexions, by the adoption of preposition substitutes,

<sup>1</sup> Saxon Chronicle.

<sup>2</sup> Saxon Chron.

<sup>3</sup> The Empress Maude.

<sup>4</sup> Saxon Chron.

<sup>5</sup> Ibid.

<sup>6</sup> Ante, p. 11, 12.

<sup>7</sup> Ante, p. 2; post, chap. x.



and rejecting, with a most beneficial severity, artificial variations of gender unsupported either by distinctions of sex, or by the presence or absence of sex, had not only retained the now rendered superfluous “es” where it was previously in use, but had also actually taken the trouble to transfer that superfluity to a gender and a number to each of which it had been an utter stranger. By so proceeding our ancestors would have exactly reversed the course which had been pursued by the Ostrogoths, the Visigoths, and the Franks, who, in founding the Italian, the Spanish, and the French languages, upon a simplification of the vernacular Latin, swept away all case-inflexions without reservation or exception, admitting no other change of termination than that which was necessary to distinguish nouns singular from plural. Nations enrich or change their vocabulary by borrowing words from their neighbours, or from others with whom they may happen to come in contact, but the grammar of a language is not often subjected to any important alteration *ab extra*. Its slow changes are brought about by the process of mutilation or by a course of gradual phonetic corruption.

*Ninth Objection.*—“This is mine, and nobody else’s.” Read as “nobody else *his*,” the expression is perfectly intelligible, both “nobody” and “else” are *grasped* by “his.”<sup>1</sup> The most inveterate Johnsonian would hardly attempt to say that the “else’s” of the compound phrase “nobody else’s” is the genitive of “else.”<sup>2</sup> He would, perhaps, insist upon being allowed to say “*nobody’s* else;” but besides the offence of clipping the Queen’s English, he might, by the adoption of such an *amendment* of our language, incur the risk of being suspected of asserting that the property belonged to nobody.

*Tenth Objection.*—Whilst the inflexional Anglo-Saxon genitives, like the Greek and Latin inflexional genitives, and the Romanesque prepositional genitives formed by the prefixing of the preposition “de,” are all of them used both possessively and non-possessively, the apostrophised “s” can only be employed in

<sup>1</sup> Ante, p. 13.

<sup>2</sup> Dr. Wallis might possibly have thought it convenient to invest the compound with the title of *adverbium possessivum*.

a possessive sense. Suppose this letter to be, as so strenuously contended by Johnson, Lowth, and others,<sup>1</sup> a mere continuation of the Anglo-Saxon genitive, it may be asked when and how did such an important change of power take place, and why is the preposition “of,” which is now used to form a genitive, not of equal force with the apostrophised “s,” instead of differing from it in both directions, being at once more comprehensive in respect of the variety of relations to which it may be made subservient, and less forcible, by reason of that very diffusiveness.<sup>2</sup>

*Elerenth Objection.*—In the expression, “Upon Cæsar’s crossing the Rubicon,” Cæsar is the *subject*, not the *object* of the predicate; the “’s” may be said to introduce an act performed by, and, as such, *possessed* by Cæsar. If, therefore, Cæsar had been already mentioned, instead of “Upon Cæsar’s crossing the Rubicon,” the expression would have been “Upon *his* crossing the Rubicon.” This shows that the apostrophised “s” in “Cæsar’s” and the later “his,” are the mutilated and the unmutilated forms of the same possessive augment. As before<sup>2</sup> observed, the relation is one which cannot be indicated by a genitive case, inflexional or prepositional. It can be indicated by no other case than an *instrumental*<sup>3</sup> case, either inflexional or prepositional. The English language was never possessed of an inflexional instrumental case. Nor can it exhibit such an imperfect substitute for the instrumental case as is presented by the Latin ablative in one of its functions. We can, however, frame a prepositional instrumental case by employing the preposition “by.” We may say, “Upon the crossing of the Rubicon *by* Cæsar.” But Dr. Johnson himself would hardly have said,—“Cæsar’s” being a genitive of Cæsar, “Cæsar’s crossing the Rubicon” may be described as “the crossing of the Rubicon *of* Cæsar.”

From the above considerations the Johnsonian theory appears to be irreconcilable with the structure and history of our language—viewed in connexion with the Gothic, Anglo-Saxon, and other cognate Germanic dialects, and by the light presented

<sup>1</sup> Ante, p. 71.<sup>2</sup> Ante, p. 14.<sup>3</sup> Ante, pp. 14, 15.

as well by Bopp,<sup>1</sup> Grimm,<sup>2</sup> Hickes,<sup>3</sup> and Rask,<sup>4</sup> as by our ancient English writers. Not only is the prehensile efficacy of the apostrophised "s" in operating beyond the word to which it is subjoined, denied to the Greek and Latin language, but it is never found even in German, although in that language, as we have seen, the possessive genitive is sometimes intensified, sometimes supplanted, by the adjective possessive pronoun.<sup>5</sup>

Notwithstanding the apparent resemblance created by an occasional similarity of termination, the German inflexional genitives, like the inflexional genitives of the Anglo-Saxons, differ from English augmented nouns by their capacity of being used *objectively*. Not being the representatives of an *adjective* pronoun, these inflexional genitives are also distinguished from our augmented nouns by an absence of the prehensile faculty. "Charles and John's horses," the joint property of Charles and John, must be rendered "*Carls und Johannis Pferde*." We cannot apply the ingenious mathematical figure exhibited at page 65, and making the second "s" do duty, prehensively, for the whole, as in English, write, "*(Carl und Johann)s Pferde*."

It has been suggested that "his" being an inflexion of "he," "king's" may be regarded as a corresponding inflexion of "king." But the genitive "his," like all other Anglo-Saxon genitives, is a pure vague genitive, not confined, like the possessive augment, to the relation of possession. It is a true Anglo-Saxon genitive, formed, like the genitives of Anglo-Saxon nouns, by incorporating the suffix "es" or "is," whatever the origin of that suffix may be. So formed, it is armed with precisely the same powers as those exercised by the Anglo-Saxon genitives,—whether "kinges" in the singular, or "kingena" in the plural. It is only when "his" has assumed the position of an adjective pronoun, that it acquires a possessive force, and becomes capable of being applied as a possessive augment, to nouns.<sup>6</sup>

<sup>1</sup> Ante, pp. 9, 14.

<sup>4</sup> Ante, p. 56.

<sup>2</sup> Ante, pp. 45, 46.

<sup>5</sup> See ante, p. 15.

<sup>3</sup> Ante, p. 48.

<sup>6</sup> Ante, p. 19.

## CHAPTER IX.

## POSSESSIVE CASE THEORY.

ALTHOUGH few of the objections to the Johnsonian, or Genitive case theory, have been noticed by grammarians, some misgivings have occasionally been manifested in connexion with the difficulty pointed out by Dr. Wallis,<sup>1</sup> namely, that arising from a difference in power and efficiency between the possessive apostrophised “s”<sup>2</sup> and the preposition which in our language, and the inflexion which in others, constitutes a real genitive case. Not prepared to accept the bold expedient of calling up an *adjectivum possessivum*, but professing to adhere to the Johnsonian theory, and to regard the English possessive “s” as the legitimate descendant or successor, or rather the exact continuation or reproduction of an Anglo-Saxon inflected genitive, modern grammarians have sought to escape from Dr. Wallis’s difficulty by opening up a *via media*. They have endeavoured to erect the supposed *persistent* inflexion into something no less extraordinary in itself and no less peculiar to our language, as manipulated by these writers, than the formidable *adjectivum possessivum* itself, viz., a possessive case by inflexion.

Had our ancestors when they employed the sexless “his,” confined its operation to the single substantive by which it was preceded, a true possessive *case* would possibly have been produced by absorption. The process might have been assimilated to that which is alleged to have taken place with respect to the Sanskrit *sya*, which is supposed to have been so absorbed—to have been employed and used up, in the formation of an inflexional genitive. Such a course our ancestors fortunately did

<sup>1</sup> Ante, chap. vii.

<sup>2</sup> Ante, p. 9.

not adopt. Instead of allowing the range of the possessive augment to be so restricted, they preserved it in the possession of its original elastic syntactic adjectivo-pronominal freedom ; and it still exercises with an uncontrolled and uncrippled energy, the normal prehensile power with which, as an inherent and indestructible quality of an adjective pronoun, it had been originally invested, and in the full possession of which it is our privilege and our duty, through good report and through evil report, to transmit that augment unimpaired to posterity.

## CHAPTER X.

## DOUBLE GENITIVE CASE THEORY.

ANOTHER mode of disposing of the possessive augment proposed, without any attempt to account for its appearance, is that suggested by Bishop Lowth, of a double genitive case, or of two possessives. "A soldier of the king's," he says,<sup>1</sup> "means one of the soldiers of the king." But "a soldier of the king" would also be one of the soldiers of the king. The omission of the possessive augment in the second of these expressions, throws the connexion between the "king" and "soldier" back upon the unassisted vagueness of what may be called an undisen- tangled prepositional genitive. It may be used simply in the sense of indicating that the person referred to is a soldier of the king's party. With respect to John Bunyan both terms might be used, in different senses. He was a soldier of the king's. He may also be said to have been a soldier of the king and not of the parliament. Neither statement would lead to a suspicion that he may have been a military unit by reason of the king's having no other soldier, or of there being no other soldier on the royalist side. The two forms are not to be con- founded. The ownership predicated in the first form, is not to be mixed up with a more general relation, extending possibly no further than that of partizanship. We cannot say, "Bunyan was a soldier of the king's and not of the parliament," or even that he was "a soldier of the king's and not of the parliament's."

Dr. Priestley writes:<sup>2</sup> "We say, 'It is a discovery of Sir Isaac Newton,' though it would only have been more familiar

<sup>1</sup> Ante, p. 4.

<sup>2</sup> Grammar.

to say, 'A discovery of Sir Isaac Newton's.' Few persons would venture to use the expression, 'It is a discovery of Sir Isaac Newton,' nor, if such an unusual sound were heard, would the unfamiliar be equivalent to the familiar form. In both a prepositional genitive is present. Now a prepositional genitive unexplained may be regarded as capable of being used subjectively or objectively. But the possessive augment, the apostrophised 's,' cannot be employed otherwise than subjectively. In the phrase 'A discovery of Sir Isaac Newton's,' the presence of the visible, pure possessive augment, directs and limits the preceding, the otherwise erratic, prepositional genitive, to a subjective sense. In the phrase 'A discovery of Sir Isaac Newton,' there is nothing either on the spot or in the neighbourhood, in the text or in the context, to indicate whether the preceding genitive is to be taken subjectively or objectively. The reader or the hearer who knew that Newton was a great discoverer, would, however, see that this was only an awkward *unfamiliar* way of speaking of a discovery made by that philosopher.

If we imagine the two several phrases to be, the one, 'A discovery of John Brown,' the other, 'A discovery of John Brown's,' the pure possessive augment in the latter phrase, would clearly fix it with the character of subjectivity. The discovery would be one in which Brown was not passive, but an agent—a discovery made *by* him. On the other hand, supposing Brown to be a man wholly unknown to fame, an individual John Brown, with no mark to distinguish him from John Browns in general, the phrase 'A discovery of John Brown' would be understood objectively, that being the only sense in which such a phrase is ordinarily used; and the impression conveyed would be, that the police had succeeded in *discovering* a person—who had inherited or adopted, or who in some way had acquired,<sup>1</sup> the surname of Brown, or who had been gazetted as John Brown in the Hue and Cry—in a place to which he had, for prudential reasons, thought it advisable to retire.

<sup>1</sup> See *Athenæum* of November, 1863, p. 717; December, 1863, p. 759.

## CONCLUSION.

In the foregoing pages an attempt has been made to ascertain the true character, and to trace the origin, of the possessive augment, pure and mixed. I have endeavoured to shew the unsatisfactory nature of the arguments by which the opinions popularly entertained on these subjects are commonly supported.

*Annum agens octogesimum tertium* I cannot expect to live to see any important results following upon my labours,—to witness any visible impression made upon the strongholds of a system so long accepted without inquiry, so long acquiesced in without any apparent misgiving,—a system which still parades its formidable list of protectors in high places. England may be far advanced in the twentieth century before an unbiassed judgment can be formed. But even those who are most stedfast and unmovable in their adherence to established dogmas—the endowed and the unendowed upholders of Johnsonian orthodoxy—my judges, ecclesiastical and civil—will, it is hoped, not be absolutely unsparing in their censure of one whom they may, by their antecedents, be compelled to regard as a daring innovator.

PHILLIMORE GARDENS,

4th July, 1864.



## ADDENDA ET CORRIGENDA.

- Page 9, line 3 from bottom, *instead of* "inflected or prepositional *subjective* genitive of other languages," *read* "inflected or prepositional genitives of other languages when used *subjectively*." <sup>4</sup>
- .. 9. *Add at commencement of note 4.* In "matris amor," love of a mother, "matris" is *subjective* when the term is used to express the love felt by a mother towards her child, the mother being the *subject* feeling the love, and not the object of that love. If, by the words "matris amor," the love of the child towards the mother is meant to be signified, the mother is the *object* of the love, and "matris" becomes an *objective* genitive. See post, pp. 75, 76.
- .. 14, line 5 from bottom, *after* "sentence," *add*, "It might have been expressed thus, Upon *his* passing the Rubicon."
- .. 15, line 7 from bottom, *after* "Anglo-Saxons," *add*, "not being the representative of an *adjective* pronoun."
- .. 15, last line, *for* "Johann ihre (their) books," *read* "Johann (ihre) Bücher (their) books."
- .. 19, last line of text, *after* "pronoun," *read* "whether regarded as an original pronominal root or as formed by inflexion from 'he,' as certain genitives of German and Anglo-Saxon nouns are formed by adding 'es' to the verbal root,—is capable of being used *subjectively* or *objectively*, *possessively* or *non-possessively*." *Set*, p. 84.
- .. 21, note, line 12, *for* "Ausdruckes," *read* "Ausdruckes."
- .. 41, line 4, *for* "The City Council were retained to attend, Mr. Attorney," *read* "The City Council (Counsel) were retained to attend Mr. Attorney."
- .. 50, note 3, *for* "4ter Auflage, 4te Theil," *read* "4te Auflage, 4ter Theil."
- .. 54, note 3, *after* "Hausmärchen," *insert* "vol. ii., No. 137, p. 272."
- .. 61, line 8, *for* "(wordes)," *read* "(words)."
- .. 65, note, last line, *instead of* "figure 's," *read* "figure,—'s."
- .. 67, line 1, *for* "putting the 's," *read* "putting to 's."
- .. 78, last line but four, *for* "Nachbar," *read* "Nachbars."

THE TEXT  
THE IGUVINE INSCRIPTIONS,

WITH INTERLINEAR LATIN TRANSLATION,

NOTES.

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1864.

**HERTFORD:**  
**Printed by STEPHEN AUSTIN.**

## PREFACE.

### ERRATA.

- In Preface, p. viii., line 10 from bottom, *for* Umbrip, *read* Umbrian ap.  
Page 9, line 13 from bottom (second column of notes) *β* *should be* 10.  
„ 18, line 12, *for* calidam, *read* calidum.  
„ 19, line 11, *for* Tefre Jovio, *read* Tefro Jovio.  
„ 26, last line of text, Quantum *read* Quantam.  
„ 42, line 12 from bottom (second column of notes) *for* 43-46 *read* 48-57.  
„ 44, line 7 from bottom of text, *for* ministrato, *read* ministranto.  
„ 46, line 12, *for* ueschir *read* uesclir.

that some mark to denote that t means tt, and s means ss: a “Dagesh,” or a “Teshdied;” but we know that Oriental MSS. to this day often omit the mark: in which case it is the duty of an editor to restore it, to the best of his ability, and with the risk of doing wrong, exactly as in the case of ordinary punctuation. In Latin, when *adprobo*, *adseruo*, change into *approbo*, *asservo*, a reader would find *aprobo*, *aservo*, mislead him; so is it in Umbrian. In fact, owing to the Umbrian tendency to assimilate *n* even in the middle of words (as in Hebrew), the embarrassment is here greater: thus, if instead of *appettu*,

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## PREFACE.

IN laying before the public the whole of the Iguvine Inscriptions, with a continuous translation of some sort, I must first explain some peculiarities in the text as here presented. The VIth and VIIth Tables are engraved in Roman letter; so is nearly all on the back of the Vth. All the tables have the peculiarity of not doubling consonants, except in a few cases which look like inadvertence. We may call this peculiarity Oriental, as it was probably imported with the Phœnician Alphabet into Etruria, and so became a practice in Umbria also. The Phœnicians, perhaps, like the Hebrews and Arabs, had some mark to denote that t means tt, and s means ss: a “Dagesh,” or a “Teshdied;” but we know that Oriental MSS. to this day often omit the mark: in which case it is the duty of an editor to restore it, to the best of his ability, and with the risk of doing wrong, exactly as in the case of ordinary punctuation. In Latin, when *adprobo*, *adseruo*, change into *approbo*, *asservo*, a reader would find *aprobo*, *aservo*, mislead him; so is it in Umbrian. In fact, owing to the Umbrian tendency to assimilate *n* even in the middle of words (as in Hebrew), the embarrassment is here greater: thus, if instead of *appettu*,

and *ostettu*, we print *apetu* and *ostetu*, their identity with *ampentu* and *ostertu* is not at all obvious. While printing certain letters double, I warn the reader that they are single in the inscription, except where I note that they are double.

The earlier tables are in the Etruscan character, and will be read in the original by the very few who have leisure and taste for fundamental study. For all beside, the inscription must undergo a process of translation into another type, which involves delicate considerations. Oriental and Western Alphabets do not coincide throughout. First of all, we find in the Etrusco-Umbrian but one letter for o and u, which is not wonderful; for the letter, of which the Greeks made o, is the consonant Ain with the Phœnicians. Hebrew and Arabic *characters* (when written, as usual, without points, which are comparable to our accents) have but one letter Waw to denote ô and û; yet this does not imply that the *languages* have not the distinction. A Hebrew pronounces סוס *Sûs*, a horse; and תורה *Tôra*, the law. To write in Roman characters *Sus* and *Tura* for them, would misrepresent the language. Equally, when the Arabs pronounce *Duin*, a debt, and *Dien*, the faith, but write them alike, it would be wrong to do the same in our types. Of course, if we had no means of knowing the sound, we should have no choice; nor have we always the means in Umbrian. Nevertheless, finding in Roman letter *Esono*, sacred, and *Futu*, be thou; we learn how to transcribe the corresponding words from Etruscan character, which are neither to be *Esunu* and *Futu*, nor *Esono* and *Foto*. To insist on writing *Esunu* for *Esono*, and allege that this is *difference of dialect*, is to ignore the fact that the Etruscan character has no o separate from u. That the confusion rises out of the *character*, not out of the *language*, is doubly clear, when we find it to exist in the properly

Etruscan inscriptions also, although the Etruscan and Umbrian languages are widely diverse. What they have in common, is, the imperfect alphabet.

But the deficiency as to o and u opens a wider subject. It is not o only that is defective, but d and g likewise; in fact b also is extremely rare. That the Umbrian and Etruscan languages, far less akin than Umbrian to Latin, should both be deficient in o, d, g, is a coincidence far too improbable to be received without strict and full proof. Until that is attained, we must positively disbelieve. On this ground, I think it too hastily concluded that the *Etruscans* had not the sounds o, b, g, d, merely because their alphabet is deficient.

Consider farther, if no literary cultivation yet existed in Italy, and a first effort were made to write the Italian language in modern Greek letters, what phenomena would meet us. The Greeks have no simple characters for our b, g, d; for their β γ δ are aspirated, and would be useless to an Italian, who, to express Bada might write *πατα* as his best approximation. Locanda, he would write *λοκαντα*, since ντ in modern Greek is sounded as *nd*: here then he would get a real *d* sound: yet Amante would become *αμαντε*, and we should have no clue to the fact that ντ was to be differently sounded in *λοκαντα* and *αμαντε*. Moreover Greek υ being superfluous to Italy, o might (as probably in early Greek) do duty for Italian o and u. In that case evidently the defect of writing would not point to an unusual deficiency of sounds in the Italian language, but simply to a want of agreement between Italian sounds and those of the Greek alphabet. In like manner, the unsuitability of the Oriental alphabet is manifestly the cause of that phenomenon, which we see in Umbrian and Etruscan alike; and what makes this interpretation of the facts certainly



correct, is, that the apparent deficiency of o and d in Umbrian vanishes, the instant we get the language in Roman character.

More proof is not needed : yet more proof meets us on the very surface. It is accepted by all as obvious fact, that the inscriptions in Roman letter are later in time than the others. Their skill, beauty, and correctness is immensely superior. Not to dwell on other proof, the final r, which replaces s in the two first declensions, and in the gen. sing. of the 3rd, is conceded to be a later development, removing Umbrian more widely from Latin and Greek. If the *earlier* dialect had said ovem (a sheep) and fui (I was) as in Latin, but the *later* confounded o and u, making uvem and fui, such later confusion would surprise no one. Just so the old Greeks distinguished λιμὸς and λοιμὸς, λύμη and λήμη, which the moderns confound ; but to develop one sound into two, and come out upon agreement with Latin, is against nature. Now if it be hard to believe this as to o and u, how much more when it recurs with t and d also ? This would make out, that (for instance) where the old Umbrians said something nearly like *tato* give, *ticito* say, *uvem* a sheep, the later Umbrians corrupted these into *dato*, *dicito*, *ovem*, which, by surprising good luck, give us the d and o just as in Latin. Surely the matter is plain to demonstration, that if the later dialect had this discrimination of d and t,—namely, d just where Latin has d, and t where Latin has t,—so had the earlier. Hence to write in Roman letter *titu* for *ditu*, (give thou,) does but introduce a fictitious diversity of dialect, and puzzle a reader who has no time for continuous study. I have thought it my duty to interpret the two-ambiguous characters of the Etruscan tables into o or u, into t or d, as the Roman tables give indication.

As for b, several theories are *primâ facie* possible. The form

of the letter denotes that it comes direct from Greeks or Romans. It is not in the Etruscan alphabet. If imported from Rome, it may never have succeeded in establishing itself thoroughly in practical use; and hence the vacillations between p and b. Or if it came from the Greeks of Italy, it may have borne the sound v, so that no letter of the alphabet was specifically appropriated to b. But it suffices to point at matters which we need to know, before we can understand the phenomena before us. I only add, that the Umbrian letter which I write w, because it answers to the Roman consonant v (our w), has just the form of Hebrew ו.

The case of g is different; for it is extremely rare even in the Roman letter. Only two words begin with g, viz., Grabouio, gomia; in the middle of words we have mugatu, cringatro, juenga, agre, conegos. In gr, ng, it is possible that c grammatically is truer than g, and that the liquid turned c into g, as nt, tr, pr, are sounded nd, dr, br. Juenga seems to be corrupt Latin, Juvenca. If conegos (= conicatos) means, as I suspect, *rex-factus*, related to Germ. könig, the sound of g may have been foreign and exceptional. The verbal stem Muga has participle Muieto, showing g to pass into y. So the name of Iguvium is written with i (y) for g systematically in the Roman letter, and alternately with c and i in the Etruscan. Nay, in close contact we have (Ib. 2) "totas Ijowinas, totâper Icowinâ." This suggests that the Umbrian g in Iguvium had the sound of soft German *ch* or soft guttural *g*. In other instances what was properly an Umbrian g may have degenerated into a rough guttural gh, which is often conceived of as guttural r. It is known by us as "the Northumberland burr;" but it is really an Arabic Ghain, somewhat softened, as by Persians and Greeks. Many Germans and French pronounce r with this defect; and M. Hanoteau, in his Zouave grammar, writes the

Arabic Ghain as a modified r. The Umbrians have a secondary r; I suspect that it is a gh in disguise, and partially accounts for the deficiency of g.

More words are needful concerning this peculiar r, which appears as rs in the Roman letter, and constitutes the second great distinction of dialect. We cannot attain certainty as to the sounds, nor does anything essential turn upon them: only, if we can gain an approximate idea, it helps us to imagine the laws of conversion, from r to rs, to l, to d, as well as to simple r. I will briefly express an opinion. I cannot think the analogy of r, rs, to ῥῥ, ρσ, to be accidental; and when I consider the words *Τυρσηνο*, *Τυρῥηνο*, Turchini, *Ταρχων*, I conclude that the sounds ῥῥ, ρσ were nearly rch, rsh; ch meaning here *soft* German ch. In fact the two sounds might both be rendered rch in German, with only that change in ch which is provincially admitted. So too, whenever Umbrian rs is exchangeable with r, I suspect it to mean rsh, which the Roman characters could not more precisely express than by rs. The r may have been the Northumberland burr, whether softer or rougher; whether as Greek γ or as Arabic Ghain, naturally changeable into pure r, as in Umbrian itself *Arfertur* is also written *Arfertur* and *Armo*, *Armo*, *Arsmo* are identical. Much less need we wonder to find *Ar*, in Latin *Arcesso*, for Umbrian; *feretro* and *subferaclo* for *feretrum* and *subferculum*; *peraic* = *πρωϊος*, *peru* = *frons* (*πρώρα*). Common r is so often lisped into l, by individuals and nations, that no further explanation is needed of r suffering the same change. The passage of r into d might admit learned, recondite, ambitious theories, where d and l themselves interchange: but it is here perhaps enough to say, that if an Umbrian r (= gh) passes into Latin d, an explanation is found in the inability of the Latins to pronounce the guttural. Thus the "Attighian brothers" might become

Attidian in Latin, as children put t and d for any too difficult sound. On the other side the Umbrians, contracting Latin *dedico* into *dedco*, found *de* bad neighbours, and softened the sound into *derco*. If they had made *derco* of it, the phenomenon would not seem to me mysterious. I cannot convince myself that r and d have any specific and exclusive relation.

The Etruscans moreover, in excess of Latin, have not only w, but also z; though probably the Latins, as the modern Italians, pronounced their s as our z in certain words; *rosa*, *generoso*, *obseruo*. When from the Etruscan characters we deduce *seritu*, *anseriato*, where the Roman letter gives *seritu*, *anseriato*, we may conclude that *anseriato* and *anseriato* intend the same sound, and z is as in English. If *ts* be elsewhere softened into *z*, that proves nothing to the contrary. In *Soro* and *Zere*, the Etruscan notation reveals a distinction which the Roman obliterates; a distinction *grammatical and primitive*, not merely euphonic. *Zere* (which I interpret "back") seems to me possibly to give the central root (*zegh*?) out of which were perhaps developed *Tergo* in one direction, and *Dorso* in another. But this is only thrown out for inquiry. In a few cases I have wished to print z in the Roman tables, where, of course, the inscription has s; yet thought it not worth while to provoke criticism.

The Umbrian language, especially when written in Etruscan, shows a dislike to syllables that begin with a vowel, at least in the root-part of a word. To avoid it, they often have the consonant w, or a consonantal i (*j = y*) in excess of the Roman spelling; as *Dowa* for *Dua*, *Trija* for *Tria*, *Watowo* for *Uatuo*, *Cluwijer* for *Cluvii*. This may indicate Oriental instructors, rather than difference of pronunciation. Even in *Armatia*, the penultimate *i* may have been intended as *y*. In the name

Antiochus the Hebrews are so struck by the hiatus between i and o, that they intrude their Alef (or soft-breathing consonant) and write Anti~~N~~ochus, that the syllable may duly begin by a "consonant." It seems to me, that the Umbrians occasionally so use h. The passage from Hatuto to Haburent (VIIa. 52) puts it to me beyond question, that Hatu is a mere contraction of Habetu; and we find the *intermediate* form Hahtu. That the last was sounded Hahetu (or even Ha-etu) may perhaps be inferred from Persni~~h~~mu, which in the Etruscan tables so persistently represents Persni~~h~~imu of the Romans. In short, h retains its Oriental tendency to carry in itself a short vowel. In Hahtu, therefore, I see only Ha-etu, with h interposed to break the hiatus. (Compare Italian Hai for Habes).—The question follows: Is not this the same in Pihatu, Latin Piato? in Cches, nearly the Greek κηης? in Commohota, which stands for Commo-ota, and that for Commoweta? That h was liable to lose all sound, may be inferred by its intrusion in Amprehtu, Podruhpei, where it is certainly superfluous; as it is, all but certainly, in Auichelu, Struhçla. As the Greeks ordinarily drop their aspirate in the middle of a word, saying φιλιππος not φιλίππος, so the Umbrians as readily write anostatu, as anhostatu, though the latter be more grammatical. The very form of the Etr. Umb. h is peculiar; for it is *not* the Etruscan h, but looks like Θ. (Dennis reckons it as Φ.) To me it seems a Phœnician Ain, which might well do duty for an h so soft as that of Greece or Rome.—Not but that, where h is radical, and represents lost c or g, as in fahe, (Engl. bake,) screh, write (English scratch), it is likely to have been harder, perhaps guttural.

It remains only to notice a letter, which being merely a *euphonic* modification of c, (generally when i or e follows,) is rightly expressed by c with cedilla or apostrophe. The Etrus-

can tables have a special character for it; the Roman text adds a hook to the s, and this hook is in very many places omitted by accident, or perhaps obliterated. Analogy suggests that the sound was either our sh, or our tch, as in Italian *cio*, Greek *κιστα*. It deserves remark, that the i following it is often *ad libitum*: as *Sance* and *Sançie*, *Westiçia* and *Westiça*. This almost implies that if the i were fixedly retained, we might, like the Italians, express this consonant by a mere c. I at first resisted the freedom with which (for instance) *Curnaç* is assumed, where the Roman text has *Curnase*; but the rapid alternations of spelling in certain words show me now, that it is vain to be scrupulous in this matter, and that *Aufrecht* and *Kirchhoff* are right in their boldness.

A few words must follow, concerning my effort at continuous translation, into which I have been led on, without any previous intention, or any belief that it was possible. I began quite independently of help, except what *Lepsius's* edition gives. After I had composed my first paper, and laid it before the Philological Society of London, I received a great impulse on comparing it with *Aufrecht* and *Kirchhoff's* great work, which not merely sharpened my grammatical knowledge, and thereby put out many false lights which might have vexatiously misled me, but, what is still more important, communicated to me the sense of various cardinal words, which gave a true view of the scope of passages as to which I was previously wrong. Mere grammar, I believe, I could have worked out by myself in every detail necessary, with a little more perseverance. But though I had read an immensity concerning Latin rituals, I had forgotten as fast as I read, from want of interest in the subject; and, for all practical use, I was, and am, very unlearned in rituals, and in augury. Several words which I have learnt from A. and K. have been of enormous value: I will especially

name *Tuder*, *limes*; *Perca*, *virga*; *Capir*, *capis*; *Pône*, thus; *Vesclo*, *vasculum*; which last I had rejected as impossible. I may add, *Esono*, *sacrum*, which I since have entirely verified, though I long resisted it. After I had learned these, a mist cleared away; things which I had previously suspected gained shape and coherence; and by aid of these crude and acute inquirers, I appeared suddenly lifted on to higher ground. There is no part of this translation in which I am not indebted to them, though I have in most places largely added, so that my translation is readable, where theirs is not. In the Roman tables they have been far more able to present a continuous version, than in the Etruscan. Of course, where words do not recur in different connections, one must not expect to verify a conjecture: the judgment must be left to the reader. In numerous cases I find it impossible, without being unendurably prolix (in detailing the many failures which preceded success) to communicate any full view of the evidence which convinces me. Of course, the harder it is to find any hypothesis that will stand, the higher the credit of that which does stand. I place an obelus before words as to which I have a definite opinion, short of proof; and I use brackets to denote the general sense apparently intended, when I cannot hope that I am giving a close rendering. Even vague and tentative translations may aid another to truth, where I have missed it.

It is not superfluous to give some clue to the method and order of investigations which have been used; since these pages may reach many who have not seen my former paper. Certain words, and especially words in combination or in evident contrast, are so like to Latin, as to give us a beginning of knowledge. After a small stock of such has been accumulated, we must try to find sentences which contain only one unknown

word, and, if possible, decide its sense by the context. If in two different sentences of this kind the same interpretation fits, or indeed seems necessary, we have a *confirmation*. Should a third sentence be found, different from both, and still yielding the same result, all will allow this to be adequate *proof*. Every such new acquisition strengthens us for fresh enterprise; and side by side, we discover and develop laws of grammar. In my view, etymology (by which I *here* mean, recourse to other languages than Latin) is unsafe as a guide to the sense, but very valuable as a confirmation. I think we must generally employ first a process similar to that by which a child learns constantly to add to his knowledge of his native tongue: it is fundamentally a process of guessing. If our materials are large enough, and words recur in new relations, the errors of our first guesses will be gradually expelled and corrected. Nevertheless, increase of material introduces new words perpetually; so that, when traditional knowledge has been lost, many of them will remain in more or less uncertainty, just as in the Homeric poems. Though I hold etymology (in the sense above explained) to play only a secondary part, yet the Greek and the Welsh languages (the latter known to me only by consulting a dictionary) often give valuable aid.

I have added a few accents, at which any scholars, who have studied the inscriptions, need not look. Others, I hope, will thank me for them: and they save notes. I proceed to explain their object.

The Umbrian language, when the earliest of these tables was inscribed, had already admitted that corruption in the sound of æ and œ which we know to prevail in Italy, France, England, in the pronunciation of Latin: namely, these diphthongs are merged in simple e. (Not unlike is the still greater corruption of modern Greek vocalization). The effect is, to confound the



declensions of nouns. Without rashness we may take a step backward to the vowel-declensions of Umbrian, as follows :

<i>Sing.</i>	A.	O.	E, I.	U.
N	tota	popel	ocar	[manus]
G	totâs	poplœs	oeres	manûs
D	totæ	poplœ	ocere	manu
Ac	totam	poplom	oerem	manum
Ab	totâ	poplu	ocri, e	manui *
<i>Pl.</i>				
N	totas	poplus	oeres	[manûs]
G	totarum	poplôm	ocriom	[manuom]
D	totæs	poplœs	ocriœs	manus
Ac	totaf	{ poplof poplûf	ocrief	manuf

When æ and œ have been corrupted into e, the dative sing. becomes the same in the three first declensions. In fact, the same holds of the dat. pl. For, *ie* in dat and acc. pl. has been replaced by *ei, i, e*, exactly as in the Latin acc. pl. *turreis, turris, turreis*. If I were to print æ, œ, I should not *deceive* the reader, any more than in distinguishing  $\epsilon$   $\eta$ ,  $o$   $\omega$ , in a Greek inscription which rejects  $\eta$  and  $\omega$ ; but I should be open to the charge of ambitiously attempting to restore an older state of the language, while groping towards a knowledge of what is before us. I have, therefore, merely added grave and acute accents on e, writing è for æ and é for œ, *which suffice to warn the reader to which declension a noun belongs*. Also, I have admitted the circumflex as in the scheme above. It must be added, that -is for -œs -æs is sometimes found. To add a distinguishing accent to the -is is but consistent.

The task of interpretation would be far easier if corruption of the vowel sounds alone troubled us. What completes confusion, the engraver, *ad libitum*, omits final m, and f of the accusative

\* Ui is corrupted into mere i. Compare modern Gr. *ui*.

pl., and so often omits final *s* of gen. sing. or dat. pl. (or its equivalent *r* in the later dialect), that though this is not to be called *ad libitum*, and perhaps was carelessness, it is sufficiently frequent to involve uncertainties. I think it clear that the *law of concord* in nouns and adjectives was imperfectly established. An Umbrian probably reasoned like a Turk, that to say *Owem sewacnem* (ovem puram) or *Anclaf esonaf* (volucres pias) was superfluous. Why *twice over* denote that you mean the accus. ? *Owem sewacne*, or *Owe sewacnem*, will suffice : so will *Anclaf esona*, or *Ancla esonaf*. Out of this habit of alternate omission naturally springs that of total omission, which is worse in the later than in the earlier tables, where we find a state of things like that of Greece fifty years ago, in which it was an open question whether ἡ πόλις, τήν πόλιν was more correct, or ἡ πόλις, τὴν πόλιν. To aid readers, Lepsius often inserts *m* or *f* in brackets in his text ; and, again I say, *it saves notes* : an important matter, where all effort is needed to hinder the notes from swallowing up the text. I have imitated him, by printing small letters (*m*, *f*, *s*) above the line, at least in the earlier tables. Afterwards I presume often that a reader can supply them of himself. I may add, that the inconsistent efforts at concord of the Locative case imply the laws of grammar to be unformed on this head.

I have arranged the tables in what appears to me from internal evidence to be the order of their age. Ia. IIa. etc., denotes the *front* of Tables I. II. . . . and Ib. IIb. . . . their *back*.

I do not know how to quit my pen without a few words to the persevering but almost solitary students of cuneiform inscriptions. I respectfully ask—Is it *simply impossible* to put before the public a transcription of their principal documents into a Roman character ? Mathematical types give us letters modified by numerals ; there is every facility for thus printing

(somehow, if clumsily) every possible document that is truly alphabetical ; and if all are not alphabetical, yet some are. Retired gentlemen from India, each acquainted with several different Indian languages, would soon multiply the students tenfold, if the inscriptions were but presented in an alphabet with which we are familiar. I am persuaded, that this is the thing needed to give a great impetus to the study, and promote even the perusal of the cuneiform character itself. For, those who will not encounter both difficulties at once, would be induced to have recourse to the originals, if they had already gained some insight and interest in the substance of the languages, by means of familiar types. Moreover, by practising for the third part of a century on the Arabic language, which abounds in consonants troublesome to us, I have satisfied myself that the problem of writing, as well as printing them, by easy modifications of our alphabet (without dots or accents) is very feasible : nor am I ready to believe that the ancient Persian or Assyrian can have any greater difficulties on this head than Arabic.

# ABBREVIATIONS IN THE NOTES.

Indn., induction.	comp., compare.	apy., apparently.
Cnx., context.	compn., composition.	interp., interpretation.
Etm., etymology.	appln., application.	instrt., instrument.

# THE IGUVINE TABLES.

## TABLES III. IV.

### VOLUNTARY SACRIFICES AT FEASTS AND PROCESSIONS.

#### SPECIAL SACRIFICE TO PUEMONUS.

{ <sup>1</sup>Esono<sup>m</sup> fuia herter sommè <sup>2</sup>osditè sextentasiaru<sup>m</sup> <sup>3</sup>urnasiaru<sup>m</sup>:  
 { Sacrum fiat ultro summæ proditæ sextantiarum *urnariarum*:  
 { hontac Wocé promo<sup>m</sup> pehatu. <sup>4</sup>Inoc ohturo ortès, pontis  
 { inde Foco primum piato. Tunc auctorem *ἐοπαῖς* (et) pompis  
 { <sup>5</sup>frater ostentôta, pore <sup>6</sup>fratro<sup>m</sup> mersûs fust <sup>7</sup>connaculé.  
 { fratres proponunto, quisquis fratrum faustus fuerit communitati.  
 { Inoc ohtur wapeçe, <sup>8</sup>connaculé sistu sacrem owem. Ohtur  
 { Tunc auctor [curiæ] (ac) communitati sistito sacram owem. Auctor

#### TABLES III. IV. (Etr. Umb. character).

1. Esono, by indn. sacrum, religiosum; A.K.—The root is Son=Sna: *Germ.* Sühne, Versöhnen. So Snato, sacratu; Persontro, piatorius. Cmp. Va. 6, IV. 7. —May *Lat.* Sons=*ἐναγής*?

1. β. Fuia, Fuja, Optative or Potential Mood. Cmp. -*οῖη*. Futu serves for Fito and Esto: thus Fu=Φυ=Fi-o.

1 γ. Her-ter=vol-tro, ultro. With -ter cmp. forti-ter. It recurs only IIa. 40: later Herte, -i, -ei; but Heriñ, Vb. 6. For the root Her=vol-o, see on IIb. 10.

2. Osdita = prodita, pronunciata. Ostentu=ostendito, proponito, and Ditu=dato. Os=*Lat.* Obs, Ob; in sense, propalam.

2 β. Sextantarius, epithet of an *as* in Pliny; weighing two ounces. In Va. 2, plenarius, of full weight, seems equivalent.

3. Urnasia, a coin; perhaps bearing an urn: cmp. cistophorus. The vow is voluntary; but to make it do certâ pecuniâ (Liv. 31, 9) the coin is defined.—β. Hontac (by cnx. and in IV. 32) inde; *de* hac pecuniâ.—γ. Foco, *i.e.* Lari?

4. Inoc is in Tables III. IV. I.; Enoc

in I. Va.; Inomec in III. IV. only; Enomec in Ib. Enom, Eno, replace them in VI. VII., but Eno is also in II. I. Inomec seems the most old-fashioned.

—4 β. Ohtur, Ohtretie Va. 2; auctor, auctoritate; ht for et: A.K. See note at Va. 2.—γ. Ortès pontis; *ἐοπαῖς*, *πομπαῖς*. It is too tedious to tell, how I was driven step by step to this, before I thought of the Greek words. I have long theorized that Pontifex means Pompifex, (as *πέντε* for *πέμπε*;) I now believe it.

6. Mersûs=Mersow(o)s; root Mers, Mers, fas. The *Via mersowa* of 11 = *via auguralis* VIb. 52. With termination -owo, cmp. -*oFo* and -*ivo*.

7. Connacle, Va. 15 is dat. sing. of a noun; which fixes the syntax here. Ib. 41, Comne = plebs, τὸ κοινόν.—β. Waper, I confidently believed from this passage to be adjectival, and fancied I could identify it with *ἀπαυτ*: yet its obvious, and only natural interpn. in VIa. 9-12 makes it to be a tall building. If it be a noun (which I hesitatingly

# TABLE III.

{<sup>9</sup>deitu: pontés dercantor. Inomee sacre<sup>m</sup> <sup>10</sup>owem ortás,  
 { dieito: pompæ dedicantor. Tunc sacram ovem έορτής (et)  
 { pontes fratro<sup>m</sup> opetóta.  
 { pompæ fratrum procuranto.  
 {<sup>11</sup>Inomee wia<sup>m</sup> mersowa<sup>m</sup> arwamen etóta: <sup>12</sup>erac pir perselu  
 { Tunc viam faustam in arvum eunto: illac †quis ordine  
 { oretu sacre<sup>m</sup> owem. <sup>13</sup>Cletra<sup>f</sup> fertóta, aítóta. Arwèn  
 { †adoletu sacram ovem. Lectos? ferunto, †disponunto. In arvo  
 { cletram <sup>11</sup>amparitu: erue esono<sup>m</sup> futu. Cletrè duplac <sup>15</sup>pro-  
 { lectum †apparato: illie sacrum fito. Lecto δίπλακα pri-  
 { nom antentu. Inoc çihçera ententu; <sup>16</sup>inoc cazi<sup>f</sup> ferrime  
 { mùm imposito. Tunc cremia incendito; tunc [palos ferreos]  
 { antentu; isont ferehtro<sup>m</sup> <sup>17</sup>antentu; isont sufferaclo<sup>m</sup>  
 { imposito: itidem †feretrum imposito: itidem †sustentaculum  
 { antentu. Seplés <sup>18</sup>ahesnés trís cazi<sup>f</sup> astintu: ferehtro<sup>m</sup>  
 { imposito. Singulis ahenis tribus †[palos] άνα-stinato: feretrum  
 { etrés trís <sup>19</sup>ahesnés astintu; sufferaclo<sup>m</sup> dowes ahesnés  
 { alteris tribus ahenis άνα-stinato: sustentaculum duobus ahenis

admit), it is in apposition to Comnaele, community, like "Senatus populusque," and must express a more select body. I see nothing then so good as *Curia*. But etn. gives no support.

9. Dercantor, corrupt Latin; for De does not appear to be Umbrian; but in compn. Wen, We replaces it. See IV. 28.

10. Opetu=obito, A.K. The vague sense *procurato* may evade the ill-omened *cedito*, *jugalato*, which indn. suggests. See Vb. 9 on Opetu, *corati*, which I desire to explain *purcati*. It remains doubtful whether Op=Lat. Ob, or whether Ope is a root akin to Latin Opis and Opera;—or even Op-petere be concealed here.—The 3rd p. pl. in -tóta (= -ετωσαν) is peculiar to this table: elsewhere -tuto (= -τοντων) serves for 2nd and 3rd p. alike.

11, 13. Arwam-en: Arwè-n: see Appendix on Locative cases.

12. Pir, ignis (see 21) is surely here too poetical. Pis is quis; Pisher, quivis, VIb. 41; sopir, si quid, or siquis, VIb. 54. If Pir cannot be quis, may it not be contracted from Pisher?

12 B. Oretu=(ad)oleto, A.K. Urito is equally near. It recurs only IV. 30, and there seems to mean "fumigate." Our sacrificial fire is not yet lighted. The punctuation is not quite certain.—

γ. Perselo, ordo, in widest sense; from Perse, ordinā, IIb. 32. Here, ordine, "in due course;" so VIb. 16, 56: elsewhere, Perselom, ritum, ceremoniam.

13. Cletra, κλητήρ? Δίπλαξ seems to verify the sense: but see whether IV. 24 opposes.—β. Aitóta, "arrange"? See on I b. 29. Does this imply Cletra<sup>f</sup>, pl.?

14. Am-paritu, ap-parato? άνίσταθι? (Am=ava). In IIa. 42, Am-pari-hmu, perhaps άνίσταθι: but we have no test of these interps. See IIa. 25 on Pur.

15. Ententu, by indn. incendito. Comp. *Anglo-S.* tendan, (*Germ.* zünden, *Engl.* tinder), Gael. teine, and Welsh tan, fire. Ententu, Antentu from different roots are a paradox; but not worse than Discover and Recover; not so bad as Aperire, Deperire, Reperire, Experiri from four roots.—β. Çih-çera, by enx. cremia: by analysis, crema-cula. See ceh in 21.

16 20. Antentu=intendito, in form: but by indn. imposito, as A.K. well render it. An=ava, on and re; never I think in (intra). Thus Anstintu is, primā facie, ava-stinato, *fasten on*, or *above*. Add Seplo, simplus, singulus, Ahesnés, ahenis; and you see cauldrons supported over the fire by frames of three sorts. Each of three cauldrons has its own Cazi. *Lat.* feruleum=feretrum; primā facie, these explain Feraelo,

{ <sup>20</sup>astintu. Inomec wocomen esonomen etu. Ap <sup>21</sup>wocom<sup>m</sup>  
 { *ἀνα*-stinato. Tunc in fœcum in? sacrum ito. *Επελ* focum  
 { cocches, jepi perselomar caritu. Focé(s) pir <sup>22</sup>asè antentu.  
 { *συγκής*, [*ὀπι*?] ad ritum calato. Foci *πῦρ* aræ imposito.  
 { Sacre sewacne opetu. Jowe Patre <sup>23</sup>prohno<sup>m</sup> ampentu  
 { Hostiam puram procurato. Jovi Patri primum incohato  
 { destro sese asfi. "Fratrusper <sup>24</sup>Attijerîés, ahdîsper  
 { dextrò (ab) fipsâ arâ. "Fratribus pro Attidiis, aedibus pro  
 { eiewasatis, totâper Ijowinâ, <sup>25</sup>trefiper Ijowinâ," diçlo<sup>m</sup>  
 { oppidanis, urbe pro Iguvinâ, agro pro Iguvino," donum  
 { sewacni<sup>m</sup> deitu: <sup>26</sup>inomec owem sewacni<sup>m</sup> opetu.—Puemoné  
 { purum dicito: tunc ovem puram procurato.—Puemono  
 { <sup>27</sup>Pupricé appentu: diçlo<sup>m</sup> sewacni<sup>m</sup> narratu. <sup>28</sup>Joca mersowa  
 { Puprico incohato: donum purum nuncupato. Voces faustas  
 { owicom habetu, "fratrusper <sup>29</sup>Attijerîé(s), ahdîsper  
 { apud ovem concipito, "fratribus pro Attidiis, aedibus pro

Ferehtro, as *supports*. If Cazi be a pole (Gael. gas, a bough) it may need the epithet "iron." Elsewhere Ferine = formus, *θερμὸς*, or -ine = *μδ*. What if here -ine = -*ινδ*, and Ferrime (with *rr*) = ferreus?

21. Co-ech-es, fut. indic. 2nd p. s. nearly = *συγκής*. See 15 above, and *Via*. 20.—*β*. Japi, is *not* *ὀπι* if Oco, Joco are Umbr. for *Voe-o*, Vox. But all is doubtful. Japi *might* be "quemque;" or, jam; atque: cmp. Jepro II. a 32.—*γ*. Caritu, by indn. = call, proclaim, *Via*. 17, 1 b. 33, *VIIa*. 43: *καλέτω*.—*δ*. Pir, ignem; Lassen, A.K.—It makes Pure, Pareto, Purome, as from stem Puro. This is like a corruption of *πῦρ*.

22. Asa, ara, is Sabine.—*β*. Sacri, a subst. as *Va*. 6.—*γ*. Sewacni, by indn. purus. Etm. Se = sine, Wac = vitium? 1 b. 8.

23. Ampentu, by indn. incipito, *κατ-άρχου*, a religious word. Etm. *Germ.* An-fang-en? *Sac.* hend-an?—*β*. Sese, *IV*. 3, 15. (On Seso, see *Vib*. 51). Sese may appear to be the Latin sese, used for ipsam (*Via*. 20, issa).

23. Destro, opposed to Nertro, *Ia*. 29, 32, as Dexter, Sinister.

24. Eiewase(sc), oppidum, see on *Va*. 16. We may infer Eiewasat(i), oppidanus.—*β*. By aid of oppidanus, I

discovered that Ahdîs = aedibus; and then found it to explain *Ib*. 12. I since observe in Mommsen. as Oscan, Aikdafed = aedificavit; i.e. aikd(i) = aedi. This *k*, representing the Umbrian *h*, is more than chance.—*γ*. Tota, was first explained by Lepsius, as Urbs. Here the Urbs is opposed to the Ager, *trifu*, as often. Also in *Ia*. 18 it is Urbs (*not* Civitas) opposed to Arx; yet here and elsewhere the idea is political; i.e. it differs from Eiewase, as Urbs from Oppidum. A.K. render Toteo, urbius; and *Via*. 8-14 the limits of the *city*, not of the *state*, seem intended. Etm. is Oscan Tuta, Anglo-Sax. Thiod, Welsh Tud, Breton Tut, Tud, people, province.

25. Trifu, in form = tribus; but in sense = ager, territorium. So Tribus Sappinia (*Liv*. 31, 2); Welsh, Tref, district; Gael. Treubh, tribe. (*Τριτρίς* is a false light.)

25 *β*. Diçlo (nom. Di-çel) masc. from Di-tu, dato. In 15 we had -çera = -eula, so -çlo = -çilo, -çlo.—*β*. Deitu, dicito; irreg. See *Vib*. 52.

28. Joco, rendered verbum *IIb*. 24 by A.K.—Whether to look to Latin vox or jocus as its kin, is doubtful. If Suboco *Via*. 22 conceals voco, it *may* have been joco in Umbrian. Or, Jocus *may* have once meant *alvos*, a Laconism.—*β*. Final -com (oftener -co) meant apud as well as cum.

{ eicwasatis, totâper <sup>30</sup>Ijowinâ, trefiper Ijowinâ." Sacre<sup>m</sup>  
 { oppidanis, urbe pro Iguvinâ, agro pro Iguvino." Sacrum  
 { watra<sup>m</sup> ferine<sup>m</sup> feitu: eruco arowia feitu.  
 { sanguinem calidum facito: ibidem [arvinam]? facito.  
 { Owem \*peraem, pelsano<sup>m</sup> feitu. Ererce dowâ tefra  
 { Ovem *πρωϊον* (et) vellus facito. *Εκελου* duo tomacula  
 { <sup>33</sup>spantimar prosecatu: erce perume purdowitu, <sup>31</sup>struçla<sup>m</sup>  
 { in patinam prosecato: illud protenus *προπειμάτω*, struem  
 { arweitu. Inomec etrama spanti dowâ tefra <sup>35</sup>prosecatu:  
 { addito. Tunc alteram in patinam duo tomacula prosecato:  
 { erce creçloma Pucmoné Pupricé (IV.<sup>1</sup>) purdowitu. Eraront  
 { illud in cillibam Pucmono Puprico *προπειμάτω*. Ejusdem  
 { stru/çlas escamito<sup>m</sup> awweitu. <sup>2</sup>Inomec tertiam spanti  
 { struis †frustum addito. Tunc tertiam in patinam

81. Watra, later in Etr. letter Watowa (once Watowo), in Roman always Uatuo, seems to imply three forms, Watra, Watowa, fem. and Watowo masc. since the epithet Ferine is unchanged.—I first guessed from the context that Watowo ferine meant sanguis calidus; and gained some support from Breton (and Welsh) Gwad, blood, (which would be Wad in Italy); and from rustic Latin Formus = *θεμῶς*. Next Prino-watus gave, what I think is full verification. See on Ib. 15. Since Watra must be fem. I render Eruco as an adverb.

31 β. Arowia never recurs. It can hardly be an older form of Arwia, if Arwio is an adj. (agrestis) from Arwa. The Arwio is never eaten, nor burnt, only displayed. I now render it Verbena, Sagmen, suggested by agrestis. In the Roman tables we have Arwio *fetu*; in the Etruscan, *ostentu*, or its equivalent *Perum seritu*, Ila. 24. If Arowia differ from Arwia, it may mean "arvina" (suet fat?), which suits this passage; but Ila. 18, Arwia seem to be brought *with* the animal.

32. Perae, by indn. "young." Cmp. *πρωϊος*, early.—β. Pelsano, by indn. "a fleccc:" Lat. velles, Polish, pilsn.—γ. Ererce = Eres-ce.—δ. Tefro, a portion, —here of meat; but VIIa. 46 of land. Cmp. *τέμαχος*, *τέμενος*: the Tef = *τεμ*? Welsh has Tafell, a piece or slice.

33. Spanti is to Patina, as Eng. and Dutch Span to Lat. Pont, Pand-o, or indeed as Spatium to Patco. But the enx. suggests Patina for Spanti, independently of etm.—β. Perume, by indn.

protinus: strictly perhaps, In fronte, for Imprimis. See on Ila. 9.—γ. Purdowitu, by indn. "deal out." Purdito Ia. 18 obviously is the opposite of sacer, i.e. is profanus, communis. Profanato, as Porricito, has a twofold appln. in Latin. Either of the two (or Communicato) is primâ facie admissible. If Divide mean Dwi-de, "put in two," Purdowitu is close to pro-dividito; possibly even should have *tt*, as meaning Purdowid-tu. (See Purdopite IV. 14). When a ceremony is ended, it is said to become Purdito, profanum.

34. In the Roman ritual, strues (cheese-cake?) and feretum (mincepie?) are so close companions, that Struētarii is the name of the petty priests, who by these comfits averted evil omens. A like close conjunction appears between Struçla and Fielâ, which are dainties superadded to the sacrificial meat. Fielâ (Ila. 41) has the epithet Sofasia (suavis). Aufrecht on these grounds justly, I think, identifies the Umbrian with the Roman pair of words.

35. Ereçlo, is only in III. and IV. In all places but one it might be a small altar; but in IV. 13 it is moveable: hence I take it for a *πτερος*. Spina, Ila. 33, 38, is closely similar.

IV. 1. If Eraront (ejusdem, fem.) speaks of one strues, Escamito necessarily means, a scrap. The root Scam may be akin to our Shape or Shave.

3. Mommsen discovered the goddess Vesuna on a Marsian coin. She is apy. wife of Pucmonus.

4. A.K. timidly propose "pectinata."

{ trija tefra prosecatu: <sup>3</sup>erēc supro sese ereçłoma Wesunē  
 { tria tomacula prosecato: illud supero †ipsam in cillibam Vesunæ  
 { Puemonés Pupricés purdowitu. Struhçla<sup>m</sup> pettenata<sup>m</sup> isec  
 { Puemoni Puprici *προνειμάτω*. Struem pectinatam item  
 { <sup>5</sup>arweitu. †Erereront capirus Puemoné, <sup>6</sup>Wesunē purdowitu.  
 { addito. Illisdem capidibus Puemono (ac) Vesunæ *προνειμάτω*.  
 { Asamar ereçłamar, <sup>7</sup>aseçetēs carnus iseçelēs, et wempes-  
 { Ad aram ad(?) cillibam, non-sectis carnibus clixis, et deas-  
 { sotrēs <sup>8</sup>sopēs sanēs, pertentu, persni(hi)mu. Arpeltu,  
 { satis offis †solidis, porrigito, ministrato. (Convivas) appellato,  
 { <sup>9</sup>statitatu. Wesclēs snatos asnatēs sewacne(is) <sup>10</sup>ereçłoma  
 { collocato. Vasculis sacratis (vel) non-sacratis puris ad cillibam  
 { persnimu Puemoné Pupricé, Wesunē Puemonés Pupricés.  
 { ministrato Puemono Puprico (et) Vesunæ Puemoni Puprici.  
 { Clawlēs persnihmu <sup>12</sup>Puemoné Pupricé et Wesunē Puemonés  
 { Placentis ministrato Puemono Puprico et Vesunæ Puemoni  
 { <sup>13</sup>Pupricés postin ereçłom. Inoc ereçłom omtu <sup>14</sup>potréspe erus.  
 { Puprici †propter cillibam. Tum cillibam obmoveto utrisque illis.

IV. 5 Erereront; is judged corrupt. The sense is clear; VI. b 48 we have Eriront for *üsdem*. In separation, Erer or Erir, for *illis*, is not found.

6. Ereçłamar. Read Ereçłomar, A.K.

9. Sewacnēs or -neis. Final *s* has been lost, as in III. 29, and often beside.

12. Pupricees is here (in the Insc.) by error for Puprice.

In fact a tart made with crossbars (like a comb?) well answers Festus's description of strucs, having "as it were fingers tied across one another."—*β*. Isec, item; A.K.—See VIb. 25.

5. Capir, capis, the sacrificial jug; A.K.

6. Asamar ereçłamar, read ereçłomar; A.K. Yet, considering Wapefem avieçłufe (Ib. 14) a misgiving returns, whether here and III. 20 one has not true concord. It appears as though Ereçło were *here* adjectival.

7. A-seçeto, non-sectus. See IIa. 30. Welsh, Greek, and Umbrian all have An, A, as the privative particle.—*β*. If *ψιλός* became Exilis in Italy, *ἐψαλος* might have become Hexalus. Elixus, Iseçelus look like corruptions of Hexalus.

8. Sopa, by indn. offa. In IIa. 22, 23, the Sopaf and the Proseçia seem to be the same. Confirmed by Welsh Swp, a lump. The cutlet (offa) is contrasted to the uncut meat; the uncut is boiled (why else the cauldrons?), the cutlets must have been *roast*. See IIa. 20 for the same

contrast. Wempersontre recurs also IIb. 15, 18; and *roast* agrees well. But how can this be, if Persontro mean platorium? This at first perplexed me; but when I remembered *ἄγος*, piaculum; *καθαγίζειν*, cremare; I thought it sufficiently verified the sense of *roast*.—*β*. Sano = Lat. sanus, which suggests here solidus. It does not recur.—*γ*. Persnihimu; by indn. ministrato. Precem or Prece is sometimes understood. I do not see how to refer it to the root Perse. Is perhaps Persni = Lat. presen-ta? The -himu is imperative passive, here deponent. A.K. But this form is not once found as a sure passive.—*ε*. Arpeltu, in form either = Appellito or = Appellato. See IIa. 32, IIb. 19.

9. Snato, sacratus; by enx. of II. a 34. See on III. 1.—*β*. Wescla, vascula, A.K. In VIIa. 21, Wesclir plenir, vasculis plenis. *Was* is also Umbrian: see 22.

11. Clawla, by indn. placenta; indeed IIa. 24 it has the epithet *recocta*.

13. Postin, propter; is adverbial IIa. 25. It has the older *local* sense, juxta. In



{ Inoc westicia<sup>m</sup>, mefa<sup>m</sup> \*purdowije <sup>15</sup>scalçeta conicaz.  
 { Tum (carnem) festivam (et) †jccur προέμοιτο †sorticius †rex.  
 { †Appetre esof destro sese <sup>16</sup>asâ: asama purdowitu,  
 { Incolhet †calathos dextro (ab) †ipsâ arâ: in aram προειμάτω,  
 { sewacne<sup>f</sup> succatu. <sup>17</sup>Inomec,—westeçâ, persontru †supo  
 { puros [subvocato]. Tune,—(carne) festivâ (ac) piatoriâ super  
 { ereçle,—hole <sup>18</sup>sewacne scalçeta conicaz purdowitu. Inomec  
 { cillibâ,—[ilicem] puram †sorticius †rex προειμάτω. Tune  
 { <sup>19</sup>westicia<sup>m</sup>, persontro<sup>m</sup>,—durse super ereçle sewacne,—  
 { festivam (ac) piatoriam,—[rubo] super cillibâ p. ro,—  
 { <sup>20</sup>scalçeta conicaz purdowitu. Inomec dehterim <sup>21</sup>etu, weltu:  
 { †sorticius rex προειμάτω. Tune [δακτυλῆτιν] ito, [Feλέτω]:  
 { erec persontré antentu. ¶ Inomec <sup>22</sup>arçlataf wasus  
 { illud piatoriæ imposito. Tune areulatas (A.K.) vasis

14, 15. Purdopite (or Purdopide) and Apetre are confessedly corrupt. I think, Optatives of the form Herijeî (II. a 16) are here concealed. Whether Purdowije or Purdowidje be more correct, depends on the stem; which may be Purdowi or Purdowid: see on III. 33. P is only mutilated W in the Etrusc. forms. I think Apetre should be *Appenje*=*Ampenje*: see III. 23 for the sense.

17. Westeçâ is a correction of Wesweçâ in Inser.—Supo, in this connection, it seems, must be an error for Super.

V. eight times Posti, on account of. β. Omtu, by enx. apponito. From Sumtu, submoveto (Ia. 9) we learn Omtu=obmoveto. But obmoveto is a ritual word, meaning admoveto. This verifies the interpn. See also on VIa. 54.

14. Erus, occurs very often, and is necessarily a dative, as obviously here. (There is no chasm in the insern. after this word). It here might mean "heris," but it often obviously means "the people, the guests," which would not suit here. "Illis," from Ere, ille, is admissible. *It is often found with no previous noun to point at*; but so is Eam, VIb. 16: this rises out of the consciousness of the insern. Eris for *illis* is never found.—β. Westicia, festiva (caro), inferred from Westiciatu, *Festivâto*. The sacrificial meat, after prosiciae or offe are taken, is in part expiatory, in part festive. Even of the expiatory, some is apy. eaten.—γ. On Mefa, see IIb. 68. The injunction, Inoc westiciam, in l. 14 is explained in detail by the six or seven lines which follow. Mefa seems here to be identified with Persontro. So perhaps in IIb. 13.

15. Eso (IIa. 40)=Aso of VIb. 50? a box or basket, there holding frankincense, here the Hole and the Torse.

17-19. Hole and Torse (Durse?) are co-ordinate. The syntax is doubtful. The least violent method that I find, is, to suppose, in 17, Westeçâ—ereçle, to be a clause absolute, and Hole the accus.: then in 19 Durse—sewacne to be an absolute clause, and Westiciam accus. Hole and Durse are likely to be garnish, if Dehterim be a plant; else they may be Oil and Spice, or sacrificial gear. By Hlex I mean aquifolium, holly. Welsh has Dyryse, briar: rubus purus, sweetbriar?

15-20. Scalçeto VIb. 16 by enx. κληρωτόν: hence Scalsie VIb. 5 sorte? Scalçeta, (vir) sorticius.—β. Conicaz=conicato, participial; A.K. From Germ. könig, one has Conigato, rex-factus, rex sacrificulus.

21. Weltu, does not recur. Ehweltu, VIa. 2, by enx, jubeto, præcipito, præito carmen. Ehwelcelo, Vb. 1 by enx. decretum, jussum. If Weltu = *éλέτω*, Ehweltu is in form excipito, not præcipito.—It implies δακτυλῆτις to grow wild; may it be the common digitalis?

22. Arçlataf, areulatas, ring-cakes, A.K.—β. Waso, VIb. 40, acc. sing? masc; Wasor, nom. pl. masc. (VIa. 19), Wasus, dat. pl. of instr; make a noun of the conson. decl. N.B. the change

{ ufestiné(s) sewacnef purdowitu. <sup>23</sup>Inomec prozoře cebo<sup>m</sup>  
 { [Ufestinis?] puras προειμύτω. Tunc (vase) †procere cibum (?A.K.)  
 { sewacne<sup>m</sup> persnihmu <sup>24</sup>Pucmoné Puprićé. • Inomec cletra<sup>m</sup>  
 { purum ministrato Pucmono Puprico. Tunc †lectum  
 { wescelés <sup>25</sup>wofetés sewacnîs pers(n)ihmu Wesunè <sup>26</sup>Puemonés  
 { vasculis [politîs] puris ministrato (N.B.) Vesunæ Puemoni  
 { Pupr(i)ćés. Inomec, swepis heri, <sup>27</sup>ezariaf antentu, inomec  
 { Puprici. Tunc, siquis vult, [vestes Tyrias] imponito, tunc  
 { erus taçež <sup>28</sup>dertu. ¶ Inomec comaltu,  
 { illis †voce-submissâ dedicato. Tunc (membra) molâ-conspergito,  
 { arcani <sup>29</sup>canetu, comatés persnihmu. Esuco <sup>30</sup>esono<sup>m</sup>  
 { accentu (tibîæ) canito, (cibis) paratis ministrato. Cum hôc sacrum  
 { ořetu: tapisteno<sup>m</sup> habetu; pône <sup>31</sup>frehto<sup>m</sup> habetu. Ap itec  
 { †adoleto: [acerram] capito; thus †fritum capito. Επειδ id (ita?)  
 { facust, purditom <sup>32</sup>futu. Hontac pîri propheast, eřec  
 { fecerit, profanum esto. Inde siquid propiaverit, illud  
 { [†] <sup>33</sup>ures pônés neir habass.  
 { [vendit]ores thuris ne habeant.

33. Ures, is probably only the termination of a word; for the preceding line seems in the Inscr. to have a small gap at the end.

of vowel from Was to Wesclo: like German?

25. Wofeto is participial, A.K. That the vessels were wooden, see Ib. 28: they would then need polishing. Wofro. IIb. 21, I make ἄσπος, from root ἄπ-αλος, Hence, emp. Wofeto with *Fáp-τω* and Homeric *ἔπειω*, which, as applied to arms, means Polish.—β. Persnihimu, ministrato, often (like feitu, *βεζέρο*) takes an ablative of the thing offered: nowhere else an accusative as of the person served; "supply the couch with vessels," for "supply vessels to the couch."

27. Tyre, (Arab. Ssur, Heb. Tsur) formed Tyrius and Sarranus. Etsario or Ezario might well be Umbrian for Tyrio. The object here intended was a gift *ad libitum*, apy. costly.—β. Taçež, is explained by Grotelend and A.K. as = Tacets = tacitus. Its pl. is Tasetur (Tacetur) VIIa. 46. I submit to the etn., but render it Voce submissâ, because *total silence* in uttering a public prayer seems to me absurd.

28. Dertu = Dertu, dedicato, as III.9. See II. a 40. The accus. is Ezariaf, from former clause.—β. Comaltu spelt with a

here, and twice in IIa. Afterwards with o.

29. Arcani canetu. Excellently illustrated by A.K. from Liv. 9, 30, Cicero c. Rullum II. 34.—β. Comato (dressed?) often recurs, in this connection only. It is perhaps related to κομέω. Coquere in Umbrian is *Fahom*.

30. Poni et winu, are systematically joined, as Thure et vino in Latin: hence A.K. made Pone, thus. They confirm it by Sanscrit, Pavana, thus. My renderings, Antentu, incendito, Ahtimem, in æde, Ib. 12, agree excellently with this sense. See also VIb. 60.—Tapisteno does not recur. It looks like an oriental form, tapi-stân. Words which mean boxes often end in -stân, *locus*.

31. Frehto, frictum, is approved by A.K. See IIa. 26.

32, 33, are unintelligible.—32 a. Pîri, by indn. has all the pliability of *εἶρι*; meaning Quidquid, Siquid, Siquâpiam in re.—β. With neir emp. nersa, VIa. 6, apy. composite, like necubi, nequâ;—for ne pîr?—γ. Habas for Habans, is like Sis for Sins, Va. 6, VIIb. 3; Etaias for Etaians, VIb. 64, 65.

## TABLE IIa. (IIb. OF LEPSIUS.)

SACRIFICES TO JUPITER, JUNO, AND MARS.

PETRONIAN FEAST TO HONTUS JOVIUS.

- {<sup>1</sup>Pone,—carne speturiè Attijeriè awiecatè,—narraculo  
 { Quum,—carne †mactaticiâ Attidiâ †auguratâ,—[ab narraculo]  
 {<sup>2</sup>wortus, esto esono<sup>m</sup> fetu fratruser Attijerié(s). Eo esono<sup>m</sup>  
 { vorteris, istuð sacrum facito fratribus pro Attidiis. Id sacrum  
 {<sup>3</sup>eso narratu: “Pere,—carne speturiè Attijeriè awiecatè,—  
 { sic nuncupato: “Siquid,—carne †mactaticiâ Attidiâ †auguratâ,—  
 {<sup>4</sup>aið<sup>(m)</sup> orto fefure, fetu puze neip eretu.”  
 { [regularum] †conturbata †fuere, facito ut ne †desideretur.”  
 { Westicè sacçè<sup>5</sup>sacrè, Jowe Patre bum peracne<sup>m</sup>, speture<sup>m</sup>  
 { Festivæ sacro-sanctæ, Jovi Patri bovem ἀκμαῖον, †victimam  
 { peracne<sup>m</sup>, restatu: <sup>6</sup>Jowiè uno<sup>m</sup> erieto sacre<sup>m</sup>, pelsano<sup>m</sup>  
 { ἀκμαῖαν, †instaurato: Junoni(?) unum arietem sacrum (et) vellus

## TABLE IIa. (Etr. U.)

1. A.K. place marks of hiatus before Pone. The paragraph certainly appears like a mere fragment.—β. Speture, l. 5, from enx. victima; if so, Speturio = sacrificial. From Spe = σφαγ? = Gael Sgath? = Eng. Stab. spay, cut? We have in VIa. 56, the adj. Spero, perhaps = sectilis. See also on Spa, at VIb. 15.—γ. Narratu, nuncupato (vota, etc.) is obvious. Narraculo may mean locus nuncupandi vota; but all is obscure.

2. Wortus, vorteris. The compound cowertu is common. The verb is generally neuter.

3. 4. This difficult passage is parallel to VIa. 26, 27, and each throws light on the other. The parenthesis, carne, etc. (which here, as in l. 1, seems to be the *dative absolute*), usefully shows that the evils hypothetically anticipated by Pere, etc., are ceremonial; also “Fetu puze neip,” facito ut ne—marks the verb (h)eretu to be *subjunctive*, apy. *passive*. Moreover, we thus get Puze (Puse) for ut with subjunctive, as VIa. 20; elsewhere it is Velut with indic. In VIa. 27 Fetu is omitted, but understood, as in Liv. i. 18, “uti tu adclarassis,” well adduced by A.K.—β. Fefure, fuerunt? A.K. Fefure for Fefurent, Fefusent, would not surprise me (see Erreec iii. 32),

only that we have Benuso for Benurent in the later dialect, VIb. 63, 65, fut. præt. Cmp. Lat. Fuere with Gr. τετυφασι. —Ortom est, VIa. 26, makes it almost certain that Orto fefure is a composite tense of the same passive verb. I more easily believe that in such a tense Orto is indeclinable, than that Orto and Orta indifferently are neut. pl. On the sense of Orto, see VIa. 26.—γ. If aið(m) be gen. pl., Pere aiðm gives logically a pl. idea. Pere = quidquid, siquid, ἐτι.—δ. Aio, related to Aitu, Ib. 37; A.K. If Aitu means ordinato, in serie disposito, Aio may mean regula; but verification seems hopeless.—ε. The passage VIa. 26 occurs four times, each time with Heretu; hence Eretu apy. is an error. N.B. To omit final r of the passive appears no liberty; for Emantur Va. 8 is the *only* instance of its insertion; if Dereantor iii. 9 be corrupt Latin.

5. Peracne exchanges with Peracre, VIa. 25, 35, 48, 54. This shows Ac to be the common root. Evidently we may compare them to ἀκμαῖος, ἀκραῖος.

6. Ostentu. With Arwio (branches of bay, myrtle, etc.) this is the fixed formula in the Etr. U. tables, except, perhaps, Feitu III. 31. For in IIa. 24, Perum scritu = Ostentu. I render it Propo-

- { fetu. Arwio<sup>m</sup> ostentu, 7pôni fetu. Tazez pessnimu  
 { facito. †Verbenam proponito, thure facito. †Vocce-submissâ ministrato  
 { arepe arwes. ¶ Pone purdijus, 8uno<sup>m</sup> sor<sup>m</sup> pessottro fetu  
 { § arvis. Quum προνεμεις, unam †πυγήν piatoriam facito  
 { dicamnè Jowiè. Capiře 9perum, prewe fetu. Ape purdijus,  
 { [orn]andæ Junoni. Capide prorsum, †semel facito. 'Επει προνεμεις,  
 { \*(s)oro<sup>m</sup> erus detu: eno comaktu, 10comaté(s) pessnimu.  
 { †πυγήν illis dato: tum molâ-conspergito, (cibis) paratis ministrato.  
 { Ahtu Jowiè owe<sup>m</sup>. Peracnem 11peraem fetu. Arwio<sup>m</sup>  
 { †Mittito Junoni ovem. 'Ακμαίαν πρώταν facito. †Verbenam  
 { ostentu, pôni fetu. Ahtu Marti abrom. 12Peracne<sup>m</sup> fetu.  
 { proponito, thure facito. †Mittito Marti aprum. Ακμαίων facito.  
 { Arwio<sup>m</sup> ostettu, fassio<sup>m</sup> prosequete arweitu. 13Perae<sup>m</sup> fetu,  
 { †Verbenam proponito, pultem prosecto addito. Primævum facito,  
 { tra \*cewase fetu, 14aetetus peracne<sup>m</sup> fetu.  
 { ultra oppidum facito, †brocchis-dentibus ακμαίων facito.

§ Ia. 6, 10, 13, 19, 23, 27. Ib. 4, 7, 26, 30, 33, 44.

\*Ila. 9. For -usoro in one word, A.K. read -us soro.

13. For cewi:nc (which A.K. judge impossible), I read cewase. One form of Etruscan AS is closely like our AM, and might by partial decay seem to be I:N.

nito as in III. 5, and as Antentu, impo-  
 nito.

7. Arepe. See Note on Ia. 6.—  
 β. Purdijus. See on Ib. 33. The con-  
 trast of Pone, *when*, and Ape, *after that*,  
 is here marked.

8. Soro is a part of the victim; per-  
 haps = ὀρρος; generally of lambs or  
 sheep, which guides to the fat tail; but  
 Vb. 12 it is said of the pig, hence it  
 must include the rump (Levit. iii. 9).  
 Clunes, Nates, are inconveniently plural;  
 ὀρρος, if appropriate, has no adjective;  
 hence I write provisionally, Soro, πυγή;  
 Sorsali, Vlb. 38, πυγαίος. Why *Unum*  
*ὀρρον*? because there were *two* victims.—  
 β. Ticanne has the syntax of *Honor-*  
*antæ*. That -mno = Latin -ndo, I first  
 guessed from Tremnu, VIa. 2; and  
 applying this to Pelmnor, Vb. 12, dis-  
 covered the sense, and its relation to  
 Pelsans IIa. 43, comburendus. Gener-  
 ally -mno changes into -nno, and then is  
 written -no: as in Anferener, Pihaner.  
 Perhaps we should write, not Ticanne,  
 but Dicanne, from a root Dica = Lat.  
 Dece, or rather Deçora? Nothing nearer  
 than Tiçit, 17, reçurs.

9. Perum is accus. of a noun of u-  
 decl., since it has Peri for abl., Ia. 29.

Peri might mean lâtère or fronte; but  
 the latter has better right by etim., since  
 Peru and πρώ-ρα are comparable, as  
 Peraem πρώιον, That Perum is adverb-  
 ial (like πέραν, πέρα, χάριν, etc.), and  
 means In fronte, Prorsum, forwards, is  
 clear from 24, where Perum seritu (keep  
 in front) replaces the usual phrase, Os-  
 tentu (proponito, set forwards); and in  
 contrast is Suttentu, set behind. So here,  
 "Make the offering *with the jug in front*,  
 once," has a tacit reverse: "Afterwards,  
 set the jug behind," which is expressed  
 Vlb. 25, Capirso subbotu, capidem  
 submoveto.—β. Prewe, apy. adverbial,  
*semel*; as profe, rehte are adverbs. That  
 Prewo = privus, singulus, is clear in  
 Va. 18-20.—β. Subahtu 42 by cnx.  
 dimittito, remittito: Subator VIa. 27 by  
 cnx. remissi. I infer, Ahtu = mittito.  
 Perhaps in form = Agito; but "drive"  
 nearly = "send."

12. Fassio (Vlb. 2, 41) = Farsio, i.e.  
 furreum, A.K.—β. Arweitu, in form,  
 advehito; in sense, *addito*. It is the  
 fixed expression. So coveitu, *tradito*.

13. For cewasi, see on Va. 4; III. 24.  
 The boars in Ib. 34 were sacrificed in  
 various places, apy. outside the town.

14. The boar has already been called

<sup>15</sup>Hontia. Catlé diçel stacaz est, sommè osdite  
 (Festa) Hontia. †Hædo donum †statum est, summæ proditæ  
 { <sup>16</sup>anter menzarum çers(n)iarum. Herijei façio<sup>m</sup> arfertur, awis  
 inter mensus †cenatorias. (Si) velit facere †dictator, avibus  
 { <sup>17</sup>anzeriatès, menz(e)ne curçlasio<sup>m</sup> façia tiçit.  
 { observatis, †apud mensam †circularium faciat [licet, A.K.]  
 { Hontia: fertu catlo<sup>m</sup>, arwia; struççla<sup>m</sup>, fiela<sup>m</sup>;  
 { (Ad festa) Hontia: fertu hædum (ac) verbenas; struem (ac) fertum;  
 { pône, winu; salo<sup>m</sup>, maleto<sup>m</sup>; <sup>19</sup>mantraclo<sup>m</sup>, wescla snata  
 { thus (ac) vinum; sal (ac) molam; †cistam (ac) vascula sacrata  
 { asnata. Umen fertu, pir asè <sup>20</sup>antentu, esono  
 { (vel) non-sacrata. †Aquam fertu, ignem aræ imposito, sacrum  
 { pôni fetu.  
 { thure facito.

perfect; he is now called "*açetus perfectum*." By *enx. açetus* = in his *tusk*s. How so? Perhaps *Açet* = a cutter, i.e. tusk; for in Welsh a tusk is *ysgythr*, strictly a cutter; and in *Peraene*, *Peraere*, we have seen *Ac* to be an Umbrian root, as indeed it is European; thus *Açet* is a development comparable to *Acutus*. Cf. *incisor* of modern naturalists.

15. Hontia. I can find no syntax. The word seems to me like *Διονύσια*, *Apollinaria*—feasts, games.—*β*. *Stacaz* = *Stacat(o)s*, A.K.; i.e. *status*, *fixus*? I suppose *the kid* is said collectively. "For kids a gift is fixed at a sum (previously) published, (to be divided) among the dinner tables." See III. 2.

16. *Anter*, *inter*, as in Sanskrit; A.K. It here governs genitive; so *Hondra*, *Supra*, *Via*. 15.—*β*. *Çersna-tor*, *cenati*; *Çesna*, *cena*; *Va*. 22, *Vb*. 9; A.K. Here *Çersio* by *enx. cenatorius*; as if for *Çersnio*. *Çersna (Va.)* is a step higher than *Sabine Çesna*.—*γ*. *Herijei* is clearly optative, with slight diversity from *Combifâja*, viz. *jei* for *ja*. *Apy. -jei* = *-je* (as *Feitu* = *Fetu*, *Avei's* = *Aves*), on which I ground the surmise that *Purdopite*, *Apetre* IV. 14, 15, are corrupted optatives. "*Let him wish*" = "if he wish."—*δ*. *Façio(m) infin.* whence *Feitu*, *Fetu*, *facito*; *Feia*, *Façia*, *faciat*.—*ε*. *Arfertur*, is a civil officer, who takes superintendence of religion also (*Va.*). He receives augural instructions from an augur (*Via*. 2); has large powers of seizing cattle and other property (*Va.*), but is liable to be fined for malversation

(*Vb*. 4). Dictator seems the best transn.: not in the high Roman sense; but as Milo was dictator of Lanuvium. The word *Arfertur* is not unlike *arbitrator*; but *Va*. 12, *Arputrati* = *arbitrati*. [On the *b*-sound, see Preface.]

17. That *Seritu* = *servato*, we see from *Via*. 31; then *Anif seritu* *Vib*. 49 gives us *Aves servato*; next here, and *la*. 1, we get *anzeriates* (or *asseriat* *Via*. 1) = *observatis*.—*β*. *curçlasio* = *circularium*: qu. symbolam? a payment made by every guest *all round*?—*γ*. *Menzne* (since *Menzarum* = *mensarum*) is formed of *Menz(c)-ne*. See *Append.* on *Locative Case*.—*δ*. *Tiçit* (*Diçit*?) is explained *licet* by A.K. If so, it seems to be corrupt Latin: for the 3rd p. s. pres. not once appears with *-t*, except in *Est*. *Furfat* is 3rd p. *plural* = *Furfat*; and it is not probable that, if the Umbrians had said *Amat*, *Amant*, as the Latins, they would corrupt *Amant* to *Amat*.

18. *Catlo* = *catulus*, A.K. I cannot believe it was a puppy: the word might mean any young animal; but I think it was a kid. *Cad-to* would in sound approach *Kid*.

19. *Mantrahelo* recurs *IIb*. 16, *Vib*. 4, and the latter, compared with *Vib*. 50, makes it almost certain that *Mandraclo* is much the same as *Aso* (*Eso*), a coffer with two handles, distinguishable as right and left. In *Vib*. 40 it seems to hold the tarts; here, to hold the vessels; in *IIb*. 16 perhaps the frankincense. *Qu. Man-trah-clo*, from *Manus* and (*Germ*!) *Tragen*, carry?—*β*. *Umen* (34) is carried

- { Honté Jovié ampentu catlo<sup>m</sup>, <sup>21</sup>sacre sewacne, Petroniâper  
 { Honto Jovio incohato †hædum, hostiam puram, Petroniâ pro  
 { natine fratro<sup>m</sup> Attijeriô<sup>m</sup>. Esono<sup>m</sup> <sup>22</sup>peræ futu. Catlés sopaf<sup>f</sup>  
 { gente fratrum Attidiorum. Victima primæva esto. Hædi offas  
 { hahtu, sofafias sopaf hahtu : <sup>23</sup>berus apleniés proseġia cartu.  
 { capito, suaves offas capito : crustulis †vacuis prosicias †partitor.  
 { Crematra aplenia <sup>24</sup>suttentu, perû<sup>m</sup> seritu arwia.  
 { Canistra †vacua retro-ponito, (in) frontem servato †verbenas.  
 { Pôni purdowitu. Westicatu, ahtrepuratu. <sup>25</sup>Postin, anċif  
 { Thure προνειμάτω. Φεσιδάτω, (dapes) exponito. Propter, ἄγγεα  
 { winu nowis ahtrepuratu. "Tiom pôni, tiom winu," <sup>26</sup>deitu.  
 { vini novi exponito. "Te thure (veneror), te vino," dicito.  
 { Berwa, frehtef fertu : poře nowime ferest, crematrof  
 { Crustula, placentas-frictas ferto : quisquis novissimè feret, canistros  
 { <sup>27</sup>somel fertu.  
 { †simul ferto.  
 { Westicia<sup>m</sup> perume persnihmu. Catles dowa  
 { (Carnem) festivam protenus ministrato. Hædi duo

in a *jug*, apy. then *water*, which suits everywhere. Amnis perhaps originally meant water.

21. Natine, Umbr. form of natione, A.K.

22. Hahtu (sounded Hahetu, as h for hi in Persnihmu?) = Habeto; which is used for Capito. Hatuto and Haburent VIIa. 52 prove Hatu and Habetu to be the same word.—β. Sufafia, here and 41, obviously = suavis.

23. Beru, a cake of some sort. See 26 and 33. Etm.? Welsh, Bara bread. On the sense of Aplenio depends the exact sense of Beru. Plener, VIIa. 21, is *full*; hence Aplenio may be *empty*, though Apleno is the direct form: but this sense suits cnx. The Proscia are put into a "hollow crust," making a pasty. The baskets become "empty," or partially empty, when the crusts are taken out, and the Offie patinarie of line 30 are the outlets in dishes in contrast to outlets in pasties.—β. Cartu, partitor, follows from Caro, pars, Va. 24.—γ. I interpret Crematro by κρεμάθρα. Crema-om, to burn, does not appear to be Umbrian, but Cehom.

24. Suttentu, in form, subtendito; but Ten ordinarily means pon-ere: also Sumtu (submoveto) means retro moveto: see on Ia. 15. In *subsidiu* (id quod

*pone* sedet), opposed to *præsidium*, the Latins give this sense to sub. Hondra in these tables, and not once Sub, is Under. Thus there is contrast of Suttentu to Perum seritu = Ostentu.

25. Anċif winu novis must surely mean ἄγγεα vini novi, when the next clause is so plain, and so well interpreted by A.K., who on VIa. 25 demonstrate from Roman rituals the propriety of our supplying "veneror." Winu apy. is indeclinable, like Latin genu, gelu. Nowis = nowes, gen. sing. as we have Waputis = Waputes, Awis = Awes, Isir = Esir, Popler = Poplir, Arwis = Arwes, beside Esisco, Pesondrisco, and a host of other instances. Postin is here adverbial, and Anċif acc. to Ahtrepuratu. I rendered Anċif *lagenas* by cnx. before I thought of ἄγγη. Ahtre is nearly extra, Oscan Eltrad. (A for E is anomalous, but so in Ahawendu.) Exponito agrees excellently with cnx. everywhere. Vepuratu 41 and Vepurus Va. 11 have the common r: possibly Pur, Pur, Purs, are varieties of Eng. *push, poke*, pu-pug-i.

26. Obeying the grammar as expounded by A.K. I now treat Frehti as a *noun* of i-decl. and interpret it "placenta fricta." See IV. 30.—β. Nowime, superl. adv. is formed as Nesimeci, VIa. 9: for -ci = -c: cmp. profe, rehte.—γ. Crematro has an

- { tefra <sup>28</sup>terti<sup>m</sup> erus prosecatu. Isont crematru †prosecto  
 { tomacula tertium illis prosecato. Itidem (a) canistro prosiciis  
 { stru/hcla<sup>m</sup> <sup>29</sup>fiela<sup>m</sup> arweitu. Catlo<sup>m</sup> purdowitu: amperia  
 { struem (et) fertum addito. Hædum προειµάτω: [τὰ in fronte]  
 { persnihmu. Aseçetâ <sup>30</sup>carne persnihmu, wenpersontrâ  
 { ministrato. Non-sectâ carne ministrato, assâ  
 { persnihmu. Sopa<sup>f</sup> spantca<sup>f</sup> <sup>31</sup>pertentu, wesclês wofetês  
 { ministrato. Offas patinarias porrigito, vasculis [politîs]  
 { persnihmu. Westicatu, ahtrepuratu, <sup>32</sup>arpeltu,  
 { ministrato. Festivato, (dapes) exponito, (convivas) ap<sup>o</sup>ellato,  
 { statitatu. Sopa<sup>f</sup> postra<sup>f</sup> pers(c)tu, jepro erus mani coweitu.  
 { collocato. Offas in posticum ordinato, †mox illis manu tradito.  
 { <sup>33</sup>Spinamar etu: dowe †recapirûs pône fertu. Berwa,  
 { Ad †mensulam ito: duobus †αμφικυπέλλοις thus fertu. Crustula,  
 { clawlaf <sup>34</sup>anfehtaf wesclu snatu asnatu; umen fertu  
 { placentas recoctas vasculo sacrato (vel) non sacrato; aquam fertu  
 { capire.  
 { capide.  
 { Honté <sup>35</sup>Jowié westicatu Petroniâper natine fratro<sup>m</sup> Atti-  
 { Honto Jovio festivato Petroniâ pro gente fratrum Atti-  
 { jeriô<sup>m</sup>. Berus sewacnîs persnihmu per<sup>t</sup> spinia<sup>m</sup>. Isont  
 { diorum. Crustulis puris ministrato †juxta †abacum. Itidem  
 { clawlês persnihmu: <sup>37</sup>wesclês snaté(s) asnatês sewacnîs  
 { placentis ministrato: vasculis sacris (vel) non-sacratîs puris

28. For Prosecto we expect Proseçete or Proseçetes or Proseçies. The last, if spelt Proseçis, is less distant (in Etr. U. letters) from Prosecto than the others.

33. Dowe recapirûs. A.K. strike out the syllable *re*, which is surely too arbitrary. But when they suggest to divide into Dowerē capirûs, (treating Dowerē as locative, like Fesnere: see App.), they probably hit the truth: *duabus-in capidibus*. Else Dowe = Doves of III. 19.

anomaly of decl., similar to Canister and Canistrum, m. and n.

28. Tertim; cmp. IV. 2, and Vīb. 64.

29. Amperia; evidently are *preliminary* viands or vessels before the meat next to be named, whatever the etim.

30. Spanteo must be adj. from Spanti, III. 33. With 30-32 compare IV. 8, 9.

32. Postra perstu, is clearly "pone ordinato:" emp. Vīb. 5, VIIa. 8, which show *perse-tu* to be the full pronn., and that Postra is adjectival, agreeing with Sopa. The outlets (dishes Iīb. 19) when perfected, are to be systematically *ranged on the sideboard*, before handing them to

the guests.—β. Jepro does not recur. By enx. it means statim or mox. Cmp. πρῶ. The accus. Sopaf is continued.

33. Spina, by cnx. is some table on which the box of frankincense stands; for in 38 it is moveable.—β. Dowe (dative) was Dowes III. 19.—γ. Recapir may be a compound of Capir; for we have Restatu, 5. But see Note on the text.

34. Anfehtaf, from root Fah (Vb. 13) Eng. *bake*. A, in the compound verb, may become e, as in Lat. partic. But see also Feta, Iīb. 13. By recocta I understand Biscuit.

{ spiniama persnihmu. Westicatu, <sup>38</sup>ahtrepuratu: spina<sup>m</sup>  
 { in abacum ministrato. Festivato, (dapes) exponito: †mensulam  
 { omtu: umne sewacne persnihmu. Manfê asa<sup>m</sup> <sup>39</sup>wotu,  
 { obmoveto: aquâ purâ ministrato. [Jubâ, vittâ?] aram [coronato],  
 { asama cowertu: asâco winu sewacni tazez persnihmu.  
 { in aram torqueto?: ad aram vino puro †voce-submissâ ministrato.  
 { <sup>40</sup>Esof \*rus(e)me herter erus coweitu, dertu: winu, pône  
 { Calathos [in porticu], si libet, illis tradito, assignato: vinum, thus  
 { dertu. <sup>41</sup>Struçlâs, ficlâs sofafiâs comaltu; capîre pônes  
 { assignato. Struis (et) ferti suavis (τ) commolito; capide thuris (τ)  
 { vepuratu. <sup>42</sup>Antacrês comatês persnihmu. Amparihmū:  
 { †διακορεύω. Integris (membris?) †paratis ministrato. [αἰσθησι:]  
 { statitū<sup>m</sup> subahtu. Esono<sup>m</sup> <sup>43</sup>purdito<sup>m</sup> futu. Catel asâcu  
 { [συνεδριον] remittito. Sacrum profanum esto. Hædus ad aram  
 { pelsanns futu. <sup>44</sup>Cwestreticusâçeswesuwowçistiteteies.  
 { comburendus esto.

40. I have ventured to write Rusme for Pusme. In Etr. alphabet, as in ours, R degenerates into P by the obliteration of a stroke. Pusme (= Posme) *might* stand for Postime, postumum; but it is not here probable.

36. Pert, does not recur.—Spinia, apy, either a diminutive of Spina, or the slab, board, top of the Spina.

38. Omtu: see on IV. 13.—β. Manfê; in IIb. 22 Manowe. By cnx. of IIb. 23 I made Juba of it. By *metaphor*, Juba may here mean Vittâ. But we need, and do not get, support from Wotu.

39. Wotu; possibly = volvito, involvito.—β. Cowertu, convertito.

40. Esof, calathos? cistas? IV. 15. I think they here hold the vittæ.—β. The Vesela VIIa. 9 are presented *Ruseme*. Perhaps also here the Esos are to be given (ad libitum) in the place called Rusa. With Herter here, emp. Swepis heri, IV. 26. Also III. 1.—γ. Der, Ders, frequently occurring, seem to me the Umbrian form of δεικ, and partly to combine Latin dicâ. (Indicere and Indicare differ but little.) By indn. I arrived at *assignare* as the sense. It is often said of Distribution, not once of Dedication to a god: hence I doubt the propriety of altering Dertu IV. 28 to Dertu. The word Andirâfust (indicaverit) is clear by this theory; and it is in anal-

ogy with Dersua as = δεξιά. On this see Appendix.

41. Vepuratu, διακορεύω, is borrowed from Vepurus, διακόvois, Va. 11, an inevitable sense: the etim. cannot be made certain. See on 25.

42. Antacro = in-teg-ro, A.K. We have the termn. -ro in Tefro, and -re in Peracre; which removes all scruple. Integro, becoming a subst., seems to mean "a joint" of meat, in contrast to Sopas and Proseçeta, cutlets, slices.—β. "Amparihmū, subahtu" must be the opposite process to "Arpeltu, statitatu;" viz. the breaking up and dismissal of the company. Amparihmū, possibly = Imperato (Oscan Ampert, imperet), yet excitato would suit better. Statitū, I suppose to be a collective noun feminine. Subahtu, remittito, needs more proof; yet it agrees with VIa. 26, and 10 above.

43. Pelsans = Pelsamnos, see on Dicamne 8. That Pelsatu = comburito, is suggested by VIb. 40, and confirmed by Vb. 12 and by this passage.



## TABLE IIb. (IIa. OF LEPSIUS).

## SACRIFICE AND FEAST OF THE ATTIDIAN AMPHICTIONY.

{ <sup>1</sup>Semeniēs decuriēs sim, caprom opetu, decwiās <sup>2</sup>fameriās,  
 { Semoniis decuriis suem (et) oaprum procurato, decenis familiis,  
 { pomperias XII.— “Attijeriate, etre Attijeriate; Clavernije,  
 { †regionibus duodecim. “Attidiati, alteri Attidiati; Claverniæ,  
 { etre Clavernije; Cureiate, etre Cureiate; <sup>4</sup>†Satane etre  
 { alteri Claverniæ; Curiati, alteri Curiati; Satanæ, alteri  
 { Satane; Peieriate, etre Peieriate; Talenate, <sup>5</sup>etre Talenate;  
 { Satanæ; Piediati, alteri Piediati; Talenati, alteri Talenati;  
 { Musciati, etre Musciate; Jojescane, <sup>6</sup>etre Jojescane; Caselate,  
 { Musiati, alteri Musiati; †Jojescanæ, alteri Jojescanæ; Casilati,  
 { etre Caselate, tertie Caselate; <sup>7</sup>Peraznanic,” deitu.  
 { alteri Casilati, tertie Casilati; Perasnanianæ,— dicito.  
 { Arpmune, Jowe Patre fetu. Si<sup>m</sup> <sup>8</sup>peracene<sup>m</sup> sewacne<sup>m</sup>  
 { Apud exercitum, Jovi Patri facito. Suem ακμαίων purum  
 { opetu, eweietu. Sewacne<sup>m</sup> narratu, arwio<sup>m</sup> <sup>9</sup>ostettu.  
 { procurato, †deglubito. Purum nuncupato, †verbenam proponito.

## TABLE IIb. (Etr. U.)

1. Semenies, semestribus, A.K. I cannot reconcile this with “per annum” of Vb. 12 (if that be the sense of *Posti aenu*), nor do I think it probable. It implies *two* yearly feasts of the Amphictiony, and leaves the *Schmeniar* of Ib. 42 inexplicable. I rather conjecture that both words come from the deity *Semo Sancus*; that from him was named the *month* *Semenio* (cf. *Januarius*, *Martius*), and that the *Decuries*, like the Roman *Nonas* is a day of the month.

2. *Fameria*, explained *familia* by many, A.K. The word is manifestly allusive to the ten sets of brotherhoods which follow, and is as manifestly *dat. pl.* It shows the law of “a pure,” in making -ias for -ies, as *τῆς φιλίας* for *τῆς φιλίης*. —β. As the families are not ten, but ten sets, *Decurio* = *deceno*. —γ. *Pomperias*, followed by the numeral XII. must be a noun in dative pl., and by *enx.* means “districts.” One may surmise that the root *Pompe*, five, underlies it. For since *Petur* is four (Vlb. 10), as in *Oscan*

Welsh, and Greek, five must be something like *Oscan* *Ponte*. But *Ponti* = *pompa* (III. 4); conversely *Pompe* is likely to be five. (*Quinctius* = *Pontius* = *Pompeius*.) We talk of “tithings” as districts; it might have been “fivings.” Again *πεμπάζω* is to count, and might be to register.

7. *Arpmu-ne*; see Appendix on Locative cases. *Arsmo* is masculine *Via*. 26; in *Via*. 30 *Neri*, *arsmo*, must mean *Principes*, *exercitum*. This also excellently explains *Perca arsmatin*, *virgum militaris*.—The “army” is the city militia, which *apy.* is reviewed Ib. 10.

8. *Opetu*, *eweietu*, is like *ἐσφαξαν καὶ ἔδειραν*, and somewhat brings back on me the idea that *Opetu* = *icito*. But see Vb. 9. I suppose *Wei* to be the root of *Feima*, *vestis*; so that *E-weietu* = *exuito*. But we want some second support. A.K. seem to understand a participle *eweietom* governed by *Narratu* following; here and in 11.

10. The alternation of *Herici*—*Herici*

{ Eo<sup>m</sup> narratu, puze †facefete sewacne<sup>m</sup>. Heri pôni, <sup>10</sup>heri  
 { Eum nuncupato, prout [fieri *δυνατον*] purum. Vel thure, vel  
 { winu, fetu.  
 { vino, facito.

{ Waputo<sup>m</sup> saççi<sup>m</sup> ampettu. Capro<sup>m</sup> peracne<sup>m</sup> sewacne<sup>m</sup>  
 { †Epulum sanctum incohatu. Caprum *ἀκμαῖον* purum  
 { <sup>11</sup>opetu, eweietu. Narratu: “Çiwe ampetto<sup>m</sup>, fesnère  
 { procurato, deglubito. Nuncupato: “Civi(bus) incohatum, apud †fana  
 { purdo: <sup>12</sup>etu<sup>m</sup> †ife.” Fertu dafle, †epirfer; (fer)tu caprés  
 { porrectum *iri*.” Ferto [laurum, myrtum]; ferto capri  
 { prosecto<sup>m</sup>. <sup>13</sup>Ife arweitu persottro waputis,—mefa<sup>m</sup>. Westiça<sup>m</sup>  
 { prosectum. Ibi addito piatorium epuli,—†jecur. Festivam  
 { fe(h)ta<sup>m</sup> fertu. <sup>11</sup>Swisewe fertu pône. Être swisewe winu  
 { coctam fertu. [Trullâ] fertu thus. Alterâ [trullâ] vinum  
 { fertu. Tertie <sup>15</sup>swisewe odor fertu, pistoniro<sup>m</sup> fertu,  
 { fertu. Tertiâ [trullâ] ador (? A.K.) fertu, [castaneas] fertu,  
 { weppessottra fertu; <sup>16</sup>mantraclo fertu, pône fertu. ¶Pone  
 { assas fertu; †cistam fertu, thus fertu. Quum in

9. Facefete: read Façeefe, facibile, A.K.—See line 25.

12. To omit E of *Epir* seems to me harsher than to read *Mir* for it. E is an elaborate letter, not likely to be thrust in for nothing.

(Ib. 21. VIIa. 3) with Ote (aut) first reveals that the verb *Heri* means vel-le. Next, this is confirmed by Swepis heri, IV. 26, etc., and by Pisher, quivis. As to Etm. A.K. report Sanserit *Harv*, anare.—β. Waputo, by enx. here and 17, I suppose to be Epulum. The third place (13) is more embarrassing.

11. Çiwe = Lat. civi? used collectively for civibus, as militi for militibus.—β. Ampetom and Purdo(w)-etom after Narratu, must state a proposition; but the sense of the latter at least ought to be *future*, else Purdowetu in 17 has been forestalled. It seems necessary to suppose that Ife (whether accurate or corrupt) answers here to Latin *iri*. The inscription has purto: etu: ife. I admit, the punctuation is very doubtful. If we try to join Eweietom narratu, we find no sense in what follows. A.K. make an entire clause of Ife fertu. But “ibi fertu” would not be isolated.—γ. Fesnere; apy. “at the temples.” A.K. admit that Fesna is a consecrated enclosure, but in etm. reject Fanum. See Appendix on Locative Cases.

12, 13. The inscription has clearly dafle: epirfer: tu: where it is hard to

divine the original which could be so perverted.—β. Tafle I had rendered tabulâ: so A.K. To correct Epir to Pir, fire, is arbitrary, and the sense is unsatisfactory. Dafle is the oriental *δαφνη*, and Tafle, Dafle are undistinguishable. I suppose Mefa to be explanatory of Persontro. In IVa. 14–19, the same flesh seems to be Mefa and Persontro. In VIa. 56, we have “Prosectir mefam arsueitu,” which determined my punctuation: yet the syntax is rather too refined. One may join Mefam (et) westiçam. To deny that Waputis can mean Waputes is to claim correction of the text; for it is, to assert that Waputo and Waputis cannot belong to the same noun. See on Nowis, IIa 25.—δ. Feta does not recur. It *may* = Fehta, cocta, from root Fah. But though *e* in Anfelta passes as in Refecta, I cannot explain *e* in the partic. of the simple verb.—ε. Mefa. See 28 below on the sense.

14. Swisewe; dative of instrument?

15. If Pistoniro can mean (as a collective noun) chestnuts, or other such food; to render Wepessottra, roast chestnuts, pleases me better here than roast meat.

{ fesnafc benus, <sup>17</sup>caprom purdowetu. Waputo<sup>m</sup> saççi<sup>m</sup> Jowe  
 { †fana veneris, caprum porricito. Epulum sanctum Jovi  
 { Patri prepesnîmu: weppessottra pesnimu, wesclés pesnimu.  
 { Patri ante ministrato: assa ministrato, vasculis ministrato.  
 { — Ahtrepuratu, <sup>19</sup>arpeltu, statitatu. Weselo postro  
 { (Dapes) exponito, (convivas) appellato, collocato. Vasculum in postico  
 { pestu. Ranu <sup>20</sup>pesnimu, pôni pesnimu, winu pesnimu,  
 { ordinato. [Collyrà] ministrato, thure ministrato, vino ministrato,  
 { unne pesnimu: — <sup>21</sup>enoc erus detu.  
 { aquâ ministrato: tum (dapem) illis dato.

## VOCIAN FEAST TO JUPITER.

{ Witlo<sup>m</sup> wofro<sup>m</sup> pone heries <sup>22</sup>faço<sup>m</sup>, eroho diglo<sup>m</sup> sestu  
 { Vitulum †tenerum quum voles sacrificare, eundem munus sistito  
 { Jowe Patre. Pone seste(s), <sup>23</sup>orfetâ manowe<sup>m</sup> habetu. Esto  
 { Jovi Patri. Quum sistes, †cincinno †jubam teneto. Istam  
 { joco<sup>m</sup> habetu: <sup>21</sup>“Jupater saççi(e)! tefe esto<sup>m</sup> witlo<sup>m</sup> wofro<sup>m</sup>  
 { vocem concipito: “Jupiter sancte! tibi istum vitulum tenerum  
 { sesto.” <sup>25</sup>Purdifele<sup>m</sup> trijoper deitu, trijoper wofro<sup>m</sup> narratu.  
 { sisto.” Porricibilem(A.K.) ter dicito, ter tenerum nuncupato.  
 { <sup>26</sup>Fetu Jowe Patre Woçiâper natine fratro<sup>m</sup> Attijeriô<sup>m</sup>. <sup>27</sup>Pone  
 { Facito Jovi Patri, Vociâ pro gente fratrum Attidiorum. Quum  
 { ampenes, criccatro<sup>m</sup> destre euze habetu. Ape <sup>28</sup>apelus  
 { incohabis, †lituum dextra †ansâ habeto. Επει †aperueris

19. Weselo, collectively (I think) for vessels.—β. Pestu=Perstu, IIa. 32=Perse-tu, as Peperseust VI b. 5 proves.—γ. Our guests would receive a roll of bread, before the meat is handed: hence I guess at Collyrà for Ranu; but have no etim.

20. Unc, read Umne, A.K.—My Unne=Umne.

21. Wofrom. By cnx. I get Tenerum: see 25. Wofrom, in form=ωσπον. Benfey writes ωσπον for ἄσπον.

22. Eroho, for Erohont, A.K.: i.e. for Erom-hont? VI b. 50 Eri-hont is nom.

23. Orfeta, in form=Orbita, A.K. May not then this=cincinnus?—β. Manowe, in cnx. suggests Eng. Mane, Welsh Mwng (Swed. Manke=horse's neck). The word was widely diffused: but more is here needed in proof. If Manowe=Manfe of IIa. 38, it remains possible that *vitta* is the true sense, and

that the calf here is held by a ringlet of the *vitta* with which he is adorned.

27. Criccatrom, VI b. 49, is an augural staff, contrasted to the military wand. In sound it is like Crook, crux. In 28 it has two *hills*, which alone lessens confidence as to identifying it with the Lituus. Crencatrom Ib. 11 (Cringatrom) is the fuller pronoun.

27, 28. Apelus and Mefa are the problem. 1. Mefa is eatable, is cooked; apy. VIIa. 39 is broiled on a spit. It is solemnly given to Fidius Sanctus. It is added with fela to the prosecta, VIa. 56: nevertheless, IV. 14 it seems to be expiatory meat. “Lay (the lituus) on the meat” is an unlikely order: but Autentu, “*animum* intendito,” is at least credible. By this one place we learn that Mefa is sing. fem. not neut. pl. 2. Apelust in Va. 17 is first of four stages. The second is, to distribute the flesh; the

- { , mefe attentu. Ape purdowies, destre euze habetu  
 { (victimam), †jecori attendito. 'Επελ πρὸς ἐλμυς, dextra †ansâ habeto.  
 { <sup>29</sup>ericcatro<sup>m</sup>; arwio<sup>m</sup> ostettu, pôni fetu.  
 { †lituum; verbenam proponito, thure facito.

## TABLE Ia.

## SIX TRIPLET SACRIFICES.

- { <sup>1</sup>Este persclo<sup>m</sup> avês anzeriatès enetu, <sup>2</sup>pérnaîès, pusnaès.  
 { Ita ordinem avibus observatis inito, anticis, posticis.  
 { Prewerês Treblanês <sup>3</sup>Jowe Crapowi(e) trebuf fetu.  
 { Ante portas Trebulanas Jovi Crabovio tres boves facito.  
 { Arwia ostentu, watowa<sup>m</sup> ferine<sup>m</sup> feïtu. Heris winu, heri  
 { †Verbenas proponito, sanguinem calidum facito. Vel vino vel  
 { pôni, <sup>5</sup>ocriper Fisiu, totâper Icowinâ, feïtu sewom. <sup>6</sup>Cutef  
 { thure, arce pro Fisiâ, urbe pro Iguvinâ, facito ritum.  
 pesnimu arpes arwes.

third to cook; the fourth to dine. Here it is preceded by Pone ampenes, and is followed by distribution. It must then be closely concerned with killing the victim. Render Apelus *aperueris* (victimam), and all is plain. Attentu becomes *attendito*, and Mefa must be one of the vitals. The liver was that to which primary attention was given. Primâ facie then, Mefa is the liver. This in Welsh is Afu.

27, 28. Since Anzerio = Asserio, Onsa was probably Onza in Etr. U. which might easily become Euza. This gives Euze, ansa. But if we believe that Euze = Latin Aure, the same general sense results. The right ear = right hilt or handle. As the instrument is in the dative, so perhaps is that *by* which one holds.

## TABLE Ia. (Etr. U.)

2. Pre weres are two words by VIa. 22, 58. So Pos(t) weres. Werofe Ib. 9. VIb. 47 shows Wero to be of the *o*-decl. and Werês = abl. plural (A.K.) Wer is related to for-is, nearly as Woco to foc-us. Thus Pre and Post govern abl. (or dat.).  
 3. Crapofius seems an epithet of superiority in the Trinity of gods, Jupiter, Mars and Vofion. The epithet sounds like κραταίος.

5. Sewom, ritum: again VIa. 56. So Sewcir, ritibus, VIa. 18.

6. Cutef, cautè, Grotefend; A.K. I see no proof that adverbs end in -cf. On Restef, see Ib. 9. Frehtef IIa. 26 is a noun of *i*-decl. Why not also Cuti (vox quieta) from adj. Cuto, quietus?—

β. Arepes arwes is also Areper arwes. (Besides, -pes becomes -pe, or even vanishes; and Taçez replaces Cutef.) I think that, in so current a phrase, Arepesarwes cohered in utterance; then -pesar was apt to become -perar, as (III. 32) Ererec for Eresce. That Taçez accompanies -pe or -per, must be pure accident, as is the change of Arwes to Arwies, Arwis. The *syntax* of Arepès arwès is then that of Captivis agris, if Arwa be feminine, as III. 11 implies. See on Arsir, VIa. 6. An adj. in -opo is possibly analogous to a Latin adj. in -ivo. We had Mers-owo above. The verb Eitip-ens Va. I may also be compared, if its p be accessory.

{ <sup>7</sup>Poswerés Treblanés tref sif comiaf feitu <sup>8</sup>Trebé Jowié,  
 { Pone portas Trebšanas tres sues [feminas] facito Trebo Jovio,  
 { ocriper Fisiu, totâper Icowinâ. <sup>9</sup>Sopa<sup>f</sup> sumtu, arwio<sup>m</sup>  
 { arce pro Fisiâ, urbe pro Iguvinâ. Offas retro moveto, †verbenam  
 { ostentu. Pôni fetu. <sup>10</sup>Cutef pesnimu *are* arwies.  
 { proponito. Thure facito.

{ <sup>11</sup>Prewerés Tesenacés trebuf fetu. Marte Crapowi(c) <sup>12</sup>fetu,  
 { Ante portas Tesenacas tres boves facito. Marti Crabovio facito,  
 { ocripe(r) Fisiu, totâper Icowinâ. Arwia ostentu, <sup>13</sup>watowa<sup>m</sup>  
 { arce pro Fisiâ, urbe pro Iguvinâ. †Verbenas proponito, sanguinem  
 { ferine<sup>m</sup> fetu, pôni fetu. Cutef pesnimu *arpes* arwes.  
 { calidam, facito, thure facito.

{ <sup>14</sup>Poswerés Tesenacés tref sif feliuf fetu <sup>15</sup>Fise saççi(c),  
 { Pone portas Tesenacas tres sues [mares] facito Fidio sancto,  
 { ocriper Fisiu, totâper Icowinâ. <sup>16</sup>Pôni fetu, Sopa<sup>f</sup> sumtu,  
 { arce pro Fisiâ, urbe pro Iguvinâ. Thure facito, Offas retromoveto,  
 { arwio<sup>m</sup> ostentu. Mefa<sup>m</sup>, <sup>17</sup>westiça<sup>m</sup> ostettu; Fijowi(c) fetu.  
 { †verbenam proponito. †Jecur, festivam proponito; Fisovio facito.  
 { Ocriper Fisiu fetu <sup>18</sup>capif purditaf, sacref: etraf purditaf,  
 { Arce pro Fisiâ facito capidas profanas, sacras; alteras profanas,  
 { etraf <sup>19</sup>sacref, totâper Icowinâ. Cutef pesnimu *arepes* arves.  
 { alteras sacras, urbe pro Iguvinâ.

{ <sup>20</sup>Prewerés Wehijés tref buf caleruf fetu Wofine <sup>21</sup>Crapowi(c),  
 { Ante portas Vehijas tres boves †candidos facito Vofioni Crabovio,  
 { ocriper Fisiu, totâper Icowinâ. <sup>22</sup>Watowa<sup>m</sup> ferine<sup>m</sup> fetu, heri  
 { arce pro Fisia, urbe pro Iguvinâ. Sanguinem calidum facito, vel  
 { winu, heri pôni. <sup>23</sup>Arwio<sup>m</sup> ostentu. Cutef pesnimu *arepes*  
 { vino vel thure. \*†Verbenam proponito.

arwes.

7, 14. Comiaf (gomiaf), Feliuf (filiuf (VIb. 3) seem to mean female and male. If filiuf be really Latin filios, comiaf is probably daughters or girls.

9, 16. Sopa sumtu. This in 16 seems to respond to Apesopo postro peperscut, VIb. 5, and that again to Sopaf postraf perstu IIa. 32. Thus Sumtu means *set behind*, submoveto: see Omtu, IV. 13. Instead of sumtu, VIb. 25, is subotu (subotu?). See on VIa. 54, and cmp. suboco (subvoco?) VIa. 22. Omtu to me verifies the earlier conjectures: so does the contrast which now comes out, IIa. 24, similar to that here and in 16.

17. Fijowi, a corrupt pronun. for Fisovie, VIb. 6.

18, 19. One double set of jugs (sacred and profane) for the *citadel*; another double set for the *city*. Cmp. VI b. 18. The verb Fetu here governs both clauses: to insert Aitu with the latter would make false contrast. This passage is important, as fixing the sense of Purdito, communis, profanus; and thereby determining the moral sense of the verb Purdowitu; which as an outward action was clear.

20. Caleruf is explained by A.K. from Isidorus and Philoxenus as meaning "white-fronted." (Equi *callidi* or *calidi*

{ <sup>24</sup>Poswerés Wehijés tref hapinaf fetu Tefre Jowie, <sup>25</sup>ocriper  
 { Ponc portas Vehijas tres agnas facito Tefro Jovio, arce pro  
 { Fisiu, totâper Icowinâ. Poste asiane fetu, zêref fetu, <sup>26</sup>pelsana  
 { Fisiâ, urbe pro Iguvinâ. facito, †dorsa facito, vellera  
 { fetu. Arwia ostentu, pônî fetu. Taçeç pesnimu <sup>27</sup>açeper  
 { facito. †Verbenas proponito, thure facito.

arwîs.

{ Api habina<sup>m</sup> purdijus, sořom pessontrom <sup>28</sup>fetu. Esmic  
 { Postquam agnam *πρὸς ἐλμης*, †*πυγὴν* piatoriam facito. Ibidem  
 { westiçam prewe fictu. Tefre Jowi(e) fetu ocriper <sup>29</sup>Fisiu,  
 { festivam †semel †jungito. Tefre Jovio facito arce pro Fisiâ,  
 { totâper Icowinâ, destruco perî. Capîre perum, feitu.  
 { urbe pro Iguvinâ, dextram ad frontem. Capide prorsum, facito  
 { <sup>30</sup>Api eřel purdijus, enoc sořom pessontrom feitu.  
 { Postquam alteram *πρὸς ἐλμης*, tum quoque †*πυγὴν* piatoriam facito.  
 { <sup>31</sup>\*Staflaim esmic westiça<sup>m</sup> affictu. Ocriper Fisiu, totâper  
 { [Humeralem] ibidem festivam adjungito. Arce pro Fisiâ, urbe pro  
 { Icowinâ <sup>32</sup>feitu, nertruco perî. Capîre perum feitu : pônî  
 { Iguvinâ facito, sinistram ad frontem. Capide prorsum, facito : thure  
 { feitu. Api sořof purditius, enoc hapinarum erus  
 { facito. Postquam †*πυγὰς πρὸς ἐλμης* tum quoque agnarum illis (sc. *convivis*)  
 { ditu zêref. <sup>31</sup>Comoltu zêref; comatés pesnimu.  
 { dato †dorsa. Molâ-conspergito dorsa; (cibis) paratis ministrato.

31. In the original, Stafl:iowesmic. I print Staflaim esmic, as the slightest change of forms that I can devise, yielding the needful sense.

is so interpreted—as rustic Latin, I suppose.) In Gaelic, Geal is white: -ro is probably added as -dus in frigidus, humidus, candidus. Compare Candeco with Cānus and Geal; and Candido will represent Calero.

24. Hapina, Habina, agna. It can hardly be anything else than a lamb or kid, because we know the names of other victims. Hapina (Habna) is not remote from *ἀρνός*.

25. Poste asiane: whether Poste mean propter is uncertain: hence we cannot guess at Asiane.—β. Zêref = Serse often recurs; as a part of the victim. I think it means Dorsa, Terga, and that Serse, VIa. 2, 16, means In tergum, i.e. retrorsum, which brings that passage into harmony. It equally agrees with VIa. 5. Sersitu, VIb. 41 by cnx. I rendered “versato,” and afterwards found I could

get this out of *παραίστρω*, from Serse, *νῶτον*. I regard this as a verification.

27. For Sořom, see on IIa. 8.

28. Esmic, *αὐτόθι*. The form involves no difficulty, as = Ese-mi-c; since we have Esomec Ib. 8 = Esome VIb. 47.

28, 31. Fictu, Affictu seem (by cnx.) to mean jungito, adjungito. The form is near to Germ. *fügen*. A.K. correct the latter to Fictu, and identify it with Fingito, in which I see no meaning.

30. Eřel, by cnx. alter. It is Welsh Arall. Possibly Eřel is right; as Eral-inçust VIa. 7. It seems to be indeclinable.

31. Staflaim, I suppose to be Staflarem (VIb. 39) rudely pronounced. I conjecture that Stafla = armus; and Scapla (VIb. 49, scapula) humerus. Robinson Gr. Antt. gives us one interpn. of *ἀποθερεῖν*, to cut pieces out of the *shoulder*. The interpn. testifies to the practice.

## TABLE Ib.

§ 1. TWO MORE TRIPLET SACRIFICES COMPLETE THE ATONEMENT  
FOR THE CITADEL.

{ <sup>1</sup>Wocucom Jowiu, pone owef furfatt, tref witluf toruf <sup>2</sup>Marte  
 { Focum ad Jovium, quum oves [tondent], tres vitulos taur<sup>s</sup> Marti  
 { Horie fetu, popluper totâs Ijowinâs, totâper Ieowinâ.  
 { Hoghio facito, pro populo urbis Iguvinæ, pro urbe Iguvinâ.  
 { <sup>3</sup>Watowa<sup>m</sup> ferine<sup>m</sup> fetu, pôni fetu, arwia ostentu. Cutep  
 { Sanguinem calidum facito, etc.

pesnimu <sup>4</sup>arêpes arwes.

{ Wocucom Coretiês tref witlup torup Honte <sup>5</sup>Çe(r)fi(c) feitu,  
 { Focum apud Quiritii tres vitulos tauros Honto Cerfio facito,  
 { popluper totas Ijowinâs, totâper Ijowinâ. Watowa <sup>6</sup>ferine  
 { pro populo urbis Iguvinæ,

feitu, arwia ostentu, *tenzidim* arweitu. Heris winu, heris <sup>7</sup>pôni  
 feitu. Cutef persnimu arêpes arwis;

{ inoc ocar pihaz fust. <sup>8</sup>Swepo esomec esono anter-wacaze  
 { tunc arx piata fuerit. Siquid hâc in religione intermendosum  
 { waçetomi *se*, awif azzeriati; <sup>9</sup>werofo Treplanu<sup>f</sup> cowertu:  
 { in vitiato sit, aves observato; portas ad Trebularas convertito:  
 { restef esonô<sup>m</sup> feitu.  
 { †instauraciones religionum facito.

## TABLE Ib. (Etr. U.)

1. Furfat = Furfant VIb. 43. Pone—furfant, seems to denote the season; hence I conjecture Furfant, tondent. Upon this, Forfex, *shears*, suggests itself.

6. Tenzidi, was added with mincepie to the first slices of meat for Hontus Cerfius. A savoury herb?

7. Ocar, nom. to Oeres. Pihaz = Pihat(o)s, A.K.

8. Wacaze, Sewacne, Waçetom, point to a root Wac = menda, macula. Final -aze (-ose in VIb. 47) seems = -osus, -ωδης. Ander: wacaze have a colon between them as separate words; but so we often separate the parts of a compound. A.K.

think Ander to be adverbial (interca) and Wacaze to be the nomin. of a noun. The words Wacaze...awif are here mixed in one; but are clearly separated in VIb. 47, from which one must not lightly deviate. Swepo looks like Siquid; but we are hardly competent to affirm that it cannot be Siquid. I understand "in vitiato sit" as idiomatic for "in vitio sit."

9. Restef (primâ facie) is a noun of i-decl. acc. pl. From Resta-tu, instaura Ila. 6, I make Resti, instauratio; which gives the *sense* sought by A.K. in adverb "Denuo." This derivn. makes light of long ū in Resta. I admit it is harsh.

§ 2. REVIEW OF THE CITY MILITIA, AND SEPARATION OF THE  
μέτοικοι.

{<sup>10</sup>Pone poplom afferom heries, awef anzeriato etu, pernaiaf  
{ Quum populum †recensere voles, aves observatum ito, anticas,  
{<sup>11</sup>postnaiaf. Pone cowortus, crencatrom hatu; enomec<sup>12</sup>pir  
{ posticas. Quum converteris, †lituum capito; tunc ignem  
{ ahdinmem ententu. Pone pir entelus(t) ahdinmem,<sup>13</sup>enomec  
{ in æde incendito. Quum ignis †incaluerit in æde, tunc  
{ steplatu “Parfam desswam—tefe, tote Icowine.”  
{ carmine-invocato “Parrham δεξιάν— tibi, urbi(que) Iguvinæ.”  
{<sup>14</sup>Wapefem awieclufe compifiatu: wea<sup>m</sup> awiecla<sup>n</sup> onomec etu.  
{ [Curias] ad Augurales conspicio: viam auguralem in sacrum ito.  
{<sup>15</sup>Prinowatu(s) etuto: percaf habetuto Ponigate(s). Pone  
{ Patriciū cunto: virgas habento Punicæ-mali. Quum  
{ †menes<sup>16</sup>Accroniamem, enomec eturs(i)tāmu: “Tota<sup>m</sup> Tari-  
{ venies Aquiloniam, tunc ecsecrato: “Urbem Tadi-  
{ nate<sup>m</sup>, trifu<sup>m</sup> <sup>17</sup>Tarinate<sup>m</sup>, Turscom Naharcom nomem,  
{ natem, agrum Tadinatem, Tuscum Nahareum nomen,  
{ Japuzcom nomem <sup>18</sup>swepis habe, \*portatu (u)lo pue mers  
{ Japudiscom nomen siquis habet, portato †illūc? quò(?) fas

18. Portatulo, of the Inscr. is corrected by VIb. 55. Yet the sense Ulo, *illuc*, though suitable here and Va. 25, 28, is against analogy. We had Erac, *illac*, III. 12; Eruc, *illic*, III. 14. Moreover we have no accus. for Portatu.

10. Afferom, *circumferre*, A.K. Latin has An-qui-ro, with An = amb; but I do not see this once in Umbrian, which uses Ambro for Amb. \*Avā seems to exhaust the senses of Umbrian An.

11. Hatu: see on IIa. 22.

12. Entelus: only here, and VIb. 50. Sense and sound guide to Incaluerit. This word, and Ententu, incendito, give some mutual support.

13. Hence and from VIa. 2, 3, we get Stiplo, cantilena, Stiplatu, cantato, carmine invocato. (I am unable to see stipulate here.) For etm. στίχα, a verse, satisfies me. I even suspect that Lat. Stipulor meant, “I repeat a carmen or formula.” *Parfam-tefe*, etc., is a quotation mutilated for conciseness: VIa. 5, 18. For the sense of Desua, see Appendix II.

14. Wapefem = Waperf-en. Final e of Awieclufe (otherwise superfluous) appears like concord; and suggests that there may be concord in III. 20, IV. 6.

I suppose Awicelo, auguralis, to be a proper adjective; though -elo generally denotes a derivative noun. So in Latin Iudiera, Ridiculus, Majusculus are adjectives. Wea = Via.

15. Prino-watu, so analyzed, gives princeps sanguis, i.e. procer, patricius. Now in Ib. 41, the Prinowatus are contrasted to the Comne, the patricii to the plebs. This not only confirms the sense patricii, but verifies that of Watowa, I think, beyond reasonable doubt.—β. Percaf ponigate(s): VIb. 51 Perea ponisiater: excellently explained by A.K. from Servius on *Æn.* 4, 137, as “virgas ex malo Punico.”—γ. Menes, is either irregular, or is to be corrected into Benes:

16. Eturstamu = Ehc-turs(i)ta-himu. Tursitā is a frequentative form from Turs, found in Tursitu, sacrato, Ib. 40, VIIa. 51. Herc, *adjure*, *conjure*, may be all that is meant.

18. Mers; fas. See VIa. 28.—β. Uru;



{ est, feitu uru pere mers est." <sup>19</sup>Pono prinowatus  
 { est, facito tullâ re, quali fas est." Quum patricii  
 { staheren terminesco, enomec: "Armamo, <sup>20</sup>cateramo,  
 { stabunt ad terminos, tunc (dicito): "†Armamur, †catervemur,  
 { Icowinu(s)!" Enomec appretu torés et pure: poni  
 { Iguvini!" Tunc ambito tauris et igni: quum  
 { ambrefus, <sup>21</sup>persnimu. Enomec, "Etato, Icowinus!"  
 { ambieris, ministrato. Tunc (dicito), "Itatum [A.K.] Iguvini!"  
 { Trijoper amprehtu, <sup>22</sup>trijoper pesnimu; trijoper,  
 { Ter ambito, ter (preem) ministrato; ter (dicito),  
 { "Etato, Icowinus!" Enomec <sup>23</sup>prinowatus çimo etuto,  
 { "Itatum, Iguvini!" Tunc patricii [domum?] eunto,  
 { erahont wea çimo etuto prinowatus.  
 { eandem viam [domum?] eunto patricii.

## FOUR MORE TRIPLET SACRIFICES.

{ <sup>24</sup>Fontlere trif aprof rufur<sup>f</sup> ote peiur<sup>f</sup> feitu Çerfê Marti(e)  
 { Ad Fontulos tres apros rubros aut †piccos facito Cerfo Martio.  
 { <sup>25</sup>Watow<sup>m</sup> †ferim<sup>m</sup> fetu, arwio<sup>m</sup> ostentu, pôni fetu.  
 { Sanguinem calidum facito, †verbenam proponito, thure facito.  
<sup>26</sup>Tacez pesnimu afepe arwes.  
 { <sup>27</sup>Rupiniè tre<sup>f</sup> porca<sup>f</sup> rufra<sup>f</sup> ote peia<sup>f</sup> fetu Prestatê  
 { In agro Rubinio tres porcas rubras aut †piccas facito Præstita  
 { <sup>28</sup>Çerfie Çerfês Martiês. Peraia<sup>f</sup> fetu, arwia ostentu.  
 { Cerfiæ Cerfi Martii. Primævas facito, †verbenas proponito.

19. Armano, of the Inser. should undoubtedly be Armamo = Arsmahamo of VI b. 56.

25. Ferime, is altered to Ferine by A.K. Rightly perhaps: yet rustic Latin Formus, calidus, makes it possible that Ferine, Ferime were both right. Cmp. *θερινός, θερμός*. In III. 16, I now write Ferrime with double r.

again Va. 5, VI b. 55. Nothing nearer than *ullus* appears: which in an affirmative clause may be rendered *quivis*, as here, "Let him offer *any* lawful sacrifice."

19. Staheren, 3rd p. pl. fut. A.K. The form does not recur.

20. Armamo cateramo = Arsmahamo caterahamo. VI b. 56. Evidently Ar and Ar here mean the same. Final *o* deserves remark. When in Latin -amur, -emur; -erit, erat; regit, reget, regat, distinguish tense, -hamo and -himu in Umbrian are not likely to be the same.

But the form -hamo does not recur.—*β*. If w of Caterwa vanished in Caterahamo, that is but as Seritu for Seruito, servato. So with us, Norich for Norwich, etc.

23. Unless Çimo mean *domum*, or *retro*, then (if some! IIa. 27 be *simul*) I can think of nothing else but "*in march*." I find that ceum in Gaelic means a step or pace.—*β*. Erahont, perhaps for Erafont, as VI b. 65. Else for Eramont. See II b. 22.

24. Peio, evidently a colour. A.K. well render it by *piecus*. I had thought of *φαιός*.

{ <sup>29</sup>Capif sacra<sup>f</sup> aitu; wesclo wetu, atro alfo. Pôni  
Capidas sacras †ordinato; vasculum †voveto, nigrum album.

fetu: <sup>30</sup>taçez pesnimu aɽeper arwes.

{ <sup>31</sup>Tra Sate tref witlaf feitu Tussè Çerfiè Çerfès Martiès.  
{ Trans Sahatam tres vitulas facito Tursæ Cerfiæ Cerfi Martii.

{ <sup>32</sup>Peɽaia<sup>f</sup> fetu; arwia ostettu, pôni fetu; taçez pesnimu  
{ Primævas facito; verbenas, etc.

<sup>33</sup>aɽeper arwes.

{ Pone purdingus(t), caɽetu, pufe aprof <sup>34</sup>facurent. Puze crus  
{ Quum porriciet, calato, ubi apros †facturi sint. Prout illis

{ deɽa, ape crus deɽust, postro <sup>35</sup>çoppifiatu—Rupiname,  
{ assignat, postquam illis assignaverit, retro conspicio,—ad Rubinam,

{ crus deɽa; enc tra Sahta<sup>m</sup> coppifiaja, <sup>36</sup>crus deɽa.

{ (si) illis assignat; item trans Sahatam conspiciat, (si) illis assignat.

{ Eno Rupiname postro cowertu; antacrè <sup>37</sup>comaté

{ Tum ad Rubinam retro convertito; integro (membro) parato

{ pesnimu. Eno capi<sup>f</sup> sacra<sup>f</sup> aitu; wesclo wetu. <sup>38</sup>Eno

{ ministrato. Tum capidas sacras ordinato; vasculum †voveto. Tum

{ Satame cowertu, antacrè comaté pesnimu. Eno esono

{ in Sahatam convertito, integro parato ministrato. Tum sacrum

{ purditum fust.

{ profanum fuerit.

29. Sacra<sup>f</sup>, generally Sacref. Latin has the same variety, Sacer and Sacris. —β. Aitu, Wetu. The process indicated is developed in the parallel passage, VIIa. 9–36. Therein, black and white vessels are solemnly devoted to Præstita; which guides us to render Wetu, voveto; though Wotu might have been expected. (IIa. 39 Wotu has some other sense). Next, it is clear, VIIa. 25, that the vessels are *ranged* and *piled*, the white across the black, in rows. This suggests that Aitu means “range” the vessels. Aitu, qu. for Ahitu? Aghitu? Arhitu? I think of Germ. Reihe, row; Ital. Riga, line, also ῥαχος, whence ῥαχαμος, perhaps the nearest Greek representative of Rex, as ὀρέγω of Rego. We can but conjecture here; but what if Umbrian had Arhitu (in form = regito; in sense, “range thou”), connecting Reihen with Regero (ῥαχειν?) ὀρέγειν? Aio (IIa. 4) regula (?) Aitu, ordinato; would be contractions not worse than Omtu (obmo-veto), Dertu (dedicato). Lastly, the vessels, being black and white, were

either wooden or earthenware: not earthenware, else the piling would have been too unsafe: hence, wooden.

31. Trans Sahatam. The Sahata may seem to have been a stream or rill, easily crossed, and of augural importance. See VIIa 5, 39.

33. Purdingus (of same type as Com-biffia-nçius), apy. is corrupted into Purditijs, Purdijus, Ia. 33, 30, 27. Comparing its use after Pone and Apo (IIa. 7, 9) I infer that it must express the vague Latin future, and neither the future past, nor the paulo post, -urus es.

34. Facurent. The enx. requires that it be, as usual, future; in form = Fecerint, but from Fecero, not from Fecerim. To make this intelligible in Latin, one must say Facturi sint.

34–38. The augural postures are perplexing, nor can I profess to gain clear ideas here. I suppose the cooked joints of 36 and 38 belong to the three calves. Deɽa (Dirsa) I believe to be the verbal stem, and, by rule, the 3rd per. sing. pres. indic. So in Vb. 13, and in An-

{ <sup>40</sup>Postertio<sup>m</sup> pane poplo<sup>m</sup> adderāfust, iwecca<sup>m</sup> peracre<sup>m</sup>  
 { Post tertium (diem) quā populū indicaverit, juveneam *āpalar*  
 { tussetu <sup>41</sup>super, comme arfertur. Prinowatus duf tussetuto:  
 { sacrato super plebe †dictator. Patricii duas sacratio:  
 { hoddra Foro<sup>m</sup> Sehmeniar hatuto. Eaf iwecca<sup>f</sup> <sup>43</sup>tre<sup>f</sup> Aceponie  
 { infra [Fora] Semonia capiunto. Bas juvenecas tres Aquilonia  
 { fetu Tussē Jowié. Arwio<sup>m</sup> ostettu: <sup>41</sup>pōni fetu: peraiā<sup>f</sup>  
 { facito Tursē Jovia. †Verbenam proponito: thure facito: primævas  
 { fetu. Tağez pesnimu arçpe arwes. Cuestre tie usaie sweso-  
 { facito.  
 wowgistitisteteies.

## TABLE Va.

POWERS AND DUTIES OF THE DICTATOR. *Eὐθυvai* TO WHICH HE IS SUBJECT.

{ <sup>1</sup>Esoe frater Attijerior <sup>2</sup>eitipess plenasiēr urnasiēr, ohtretie  
 { Hoc fratres Attidii [æstimant] plenariis *urnariis*, auctoritate  
 { <sup>3</sup>T(oticér) T. Castruçije<sup>r</sup>. Arfertur pisi pompe <sup>4</sup>fust (ocre)  
 { Præfecti T. Castrucii. †Dictator qui cunque fuerit (arci)

4. *Ocre* is inserted by me, as in 16.

*dirsa-fust*, analogous to *in-dicā-verit*. Rubina was the great repository of sacred vessels; if (37 as 29) the vow is confined to this region.

40. Postertio, post tertium *diem*? Post (apy.) governs abl. elsewhere. If it cannot take acc. A.K. suggest to construe it as "Tertio post quam."

40-43. Comparison with VIIa. 51, 52, is instructive. Comme in Oscan means *τὸ κοινόν*. In both languages the word seems to be imported and corrupt Latin. So, I think, Juenga, Iwecca, must have been.

42. Sehmeniar, gen. sing. with final -r for -s, is new in this dialect. But in the very next table, this change is universal. Shall we say that this denotes incipient transition? Nay, but in *Ere-ree*, *Fesnere*, *Facurent*, it was long established; the transition began earlier. What is more, we have noted in IIb. 2 nouns in "a pure" to make dat. pl. in -ias. What wonder, if such nouns made gen. sing. in -iar, avoiding ambiguity? Sehmenia appears to me a female name (a goddess?) relating to the god Semo.

## TABLE Va. (Etrus. U.)

2. Eitipes=Eitipens, A.K. So I had taken it. They render it "deceverunt?"—Why pret.? It is certainly Indic. Are then -ns and -nt identical, as *τύπτοναι* (= *τυπτοναι*) = *τύπτοντι*? For we have sent (sunt), Furfant VIIb. 43, besides *Facurent*, etc., in fut. præst. indic.—In Oscan, Eitua = money. Qu. Esoe eitipens, "settle this rate?" is *Æstimant* the word?—β. Urnasia, III. 3.—γ. Ohtretie = auctoritiā, i.e. auctoritate, from Ohtur, auctor: A.K.—Auctor, Auctoritas from Augco, have so peculiar a history,

(so unlike anything from *ἀφ᾽έγω* or *Wachsen*.) that Ohtur, Ohtretie, for magister, auctoritate, can hardly be native Umbrian. Did not the formula Auctoritate Prætoris pass into Umbria, as Oetroi into France, with Roman supremacy? Ohtretie may be a clumsy imitation of Auctoritate.

3. In the first initial of T. T. Castruçije, as of C. T. Chuwijer, I see the office, Prefect, Quaestor, on which the "authority" was grounded: for its mention seems strictly necessary.—β. Pisi,

{ ciewasese Attijerier, ere ri esone <sup>5</sup>curaja. Prehabia,  
 { oppido †*que* Attidiis, ille rei religiosæ curet. Præsumat  
 { pîre urâco ri esonâ <sup>6</sup>si, herte; et, pure esone siss,  
 { quidquid †ullâ cum re religiosâ sit, ultro; et, †quot religioni sint,  
 { sacreo <sup>7</sup>peracneo opetu. Rewestu, pore der̃te  
 { (tot) hostias ἀκυαλαs procurato. [Respondeto,] quænam? †dicto  
 { <sup>8</sup>ero<sup>m</sup> emantur herte: et, pihac̃lu pone <sup>9</sup>tribriço fuicest, agruto  
 { eorum sumantur ultro: et, piaculum quum τριττὸς erit, ab agro  
 { rewestu <sup>10</sup>emantu herte. Arfertur pisi pumpe  
 { [respondeto] (ut) sumantur ultro. †Dictator qui cunque

qui, A.K.—Also Poi is qui; and Pore, Porse is qui, sing. or pl.—A.K. recognize that Pore strictly means *qualis*;—like Il quale, ὅποιος and Which, in modern Europe. Pisi (Vla. 7) is quispiam. Pisi pumpe here and Pisi panupe VIIb. (qui cunque, quiquandoque) make Pisi nearly =quisquis.

4. Eicwasese Attijerier yields no syntax. As the only safe correction, I insert Oere as in 16; then Attijerier is dat. pl. in concord with two datives singular. The adj. Eicwasat(o), III, 24, 29, implies a noun Eicwasi, rather than Eicwasesi; hence I get -se — τε, que: but confirmation is needed. The *sense* of Eicwasi (oppidum) is suggested in 16 by the contrast to arx. It is confirmed on observing that as Oppidum = ἐντρεδον (for adv. Oppidò = planè), so Eicwase alludes to Lat. æquus, level.—We may hence presume that Eicwo means *flat* in Umbrian.

5, 12. Prehabia, Prehubia; emp. negligo, negligo. The sense needed is, Præsumat, not Præbeat. Habetu, Hahtu, ordinarily mean Capito. Join Prehabia herte, capiat ultro, *pro suo imperio*.—β. Ura, = ullâ? i. e. quâvis. Only in Ib. 18, VI b. 55.

6. Pure, Puri, qui, A.K.—It occurs only in Table V. and the passage before us seems to prove that Pure means *quot*. I make Sacreo its grammatical antecedent, without which the *dative* Esone is unintelligible. Esone est, religioni est, (it is a religious *duty*,) distinguishes the moral sense of Esone from Sacre, sacer; Pihato, piatum. No other Umbrian root appears for Lat. religio.—β. Sacreo, later Sacrio, are neut. pl. as Lat. tristia: so final ô in accusative of conson. decl. stands for Greek α (A.K.).—But I exact stronger proof before I can believe that in the o-decl. Weselo and Wesela in-

differently mean vascula, and that in the a-decl. Motto and Moltaalike mean muleta.

7. Der̃te = dicto? or assignatione, sententiâ: though abl. would please me better than dative. Eorum, sc. fratrum; rather elliptical. The dictator is to take the responsibility of applying the brethren's principle: he may be fined, if he does it wrongly (Vb. 1 6). Rewestu emantur must approximate to *jubeto* sumantur.

7-10. A.K. acutely explained Sis (= sins, sint,) Emantur (= *sumantur*), Tribriço (= τριττὸς, Vla. 54), Acrutu perhaps = Agruto, ab agro, Vb. 9. (On postposn. -to, see VIIa. 8.) But the whole remained obscure. I now find light in VIIa. 52; where, after three heifers have been devoted, they are to be caught by "whoever pleases" below the fora of Semonia or Semo; and *whatever* three are *first* caught, are to be sacrificed. This shows Herte, ultro, "at will," to mean here, not the good will of the owner, but the arbitrary will of others. "Rewestu emantur" comes twice, but the second time the emphasis is on the accessory word Acrutu, which, therefore, takes the lead. Ab agro, ipso ab agro, is *perhaps* equivalent to "Below Semonia's fora." Rewestu, *Revisito*, might mean recenseto, review; but to get jubeto out of that, is hard. Is it Recitato? Renunciato? Respondeto? The last well fixes on the dictator the *responsibility*. In my first efforts I had rendered Westeis, Vla. 22, vota or sponsionem, and wrote Revoveto for Rewestu. I am confirmed in the opinion that West = Breton gwestl, sponsio; and render Rewestu = in se recipito, "let him be responsible." Facciolati interprets Pacuvius's phrase *Hostire ferociam* by Ferocia respondere.—Emantur "are to be seized," appears to be future and subjunctive.

{ <sup>11</sup>fust, erec esonésco vepurus felswâ <sup>12</sup>arputrati  
 { fuerit, ille religiosus cum διακόνοις [pignoris captione] arbitratu  
 { fratro<sup>m</sup> Attijerîô<sup>m</sup> prehubia, et †nurpennér prewér posti  
 { fratrum Attidiorum præsumat, et [taxandis] singulis propter  
 { castrowof. <sup>14</sup>Frater Attijerîor eso eitipess plenasièr, <sup>15</sup>urnasièr  
 { fundos. Fratres Attidii hoc [æstimant] plenariis *urnariis*  
 { ohtretie C(westurer) T. Cluwijer, <sup>16</sup>commnaclé Attijerîé, oere  
 { auctoritate Quæstoris T. Cluvii, communitati Attidia, ari  
 { ciewasese Attijerier. <sup>17</sup>Ape apclust, muncelo<sup>m</sup>  
 { oppido †*que* Attidiis. Postquam(victimam) aperuerit, †mur useulum  
 { habia numér <sup>18</sup>prewér posti castrowof. Et ape purdito<sup>m</sup>  
 { habeat nummis singulis propter fundos. Et postquam porrecta  
 { <sup>19</sup>fust, moneclo<sup>m</sup> habia numér duplér <sup>20</sup>posti castrowof. Et  
 { fuerit, †munuseulum habeat nummis duplis propter fundos. Et  
 { ape subra spafô<sup>m</sup> fust, <sup>21</sup>moneclo<sup>m</sup> habia numer tripler  
 { postquam super †verubus fuerit, munuseulum habeat nummis triplis  
 { posti <sup>22</sup>castrowof. Et ape frater çersnator furent, <sup>23</sup>ehwelclo  
 { propter fundos. Et postquam fratres cenati fuerint, pronunciatum  
 { feia fratres ote cwestur, <sup>24</sup>swe rehte curato<sup>m</sup> si. Swe mestro<sup>m</sup>  
 { faciat magister aut quæstor, si recte curatum sit. Si -major  
 { caro<sup>m</sup> <sup>25</sup>fratro<sup>m</sup> Attijerîô<sup>m</sup>, pure ulo benurent, <sup>26</sup>prosiçurent  
 { pars fratrum Attidiorum, †quot †illuc venerint, †proçiderint  
 { rehte curato<sup>m</sup> ero<sup>m</sup>, erec <sup>27</sup>profe si. Swe mestro<sup>m</sup> caro<sup>m</sup> fratro<sup>m</sup>  
 { recte curatum esse, illud probe sit. Si major pars fratrum  
 { Attijerîô<sup>m</sup>, <sup>28</sup>pure ulo benurent, prosiçurent <sup>29</sup>curato<sup>m</sup> rehte  
 { Attidiorum, †quot †illuc venerint, †proçiderint curatum rectè  
 { neip ero<sup>m</sup>, enoc fratro<sup>m</sup> (Vb.<sup>1</sup>) ehwelclo<sup>m</sup> feia fratres <sup>30</sup>ote  
 { non esse, tunc fratrum pronunciatum faciat magister aut  
 { cwestur, panta motta <sup>31</sup>arferture si. Pantu<sup>m</sup> motta<sup>m</sup>  
 { quæstor, quanta multa †dictatori *irrogetur*. Quantum multam

11. Felswa, by enx. is co-ordinate with Nurpenner, which, even if corrupt, has the syntax of Norm-andis.

14-16. Was the Prefect's authority without the Quæstor's found insufficient for 17-20? A new decree cannot begin at 14, for 17 coheres indissolubly with 13, and is totally unintelligible without it. The nominatives of 17 are in 13. Also the *urnasier* of 2 has no sense until we reach *numer* in 17.

17-22. I adopt the rendering of Muncelo, Numer, Çersnator, Erom (esse) from A.K. Whether Muncelo (Lat. Munus, a *share*.) be native Umbrian, I doubt. See on Ib. 41.—On Spafô, see VI b. 17.

26. By Proçido, I mean Decido, decide. Ieri-fi, Vb. 6. For the terminn. see on VIa. 20.

{ fratro<sup>m</sup> <sup>4</sup>Attijerîô<sup>m</sup> mestrom caro<sup>m</sup>, pure ulo<sup>5</sup>benurent, arferture  
 { fratrum Attidiorum major pars, †quot †illuc venerint, †dictatori  
 { ero<sup>m</sup> pepureurent <sup>6</sup>herifi, etanto motto arferture si.  
 { esse poposcerint voluntariè, tanta multa †dictatori irrogetur.

## TABLE Vb.

TWO COMPACTS CONCERNING A CORN PAYMENT, AND THE RECEIVING OF SACRIFICIAL MEAT, AT THE AMPHICTIONIC SACRIFICE, OF IIb.

{ <sup>8</sup> Claverniur dirsas herti fratrur Atiersier, posti acnu,  
 { Clavernii assignant ultro fratribus Attidiis, propter [agnationem]  
 { <sup>9</sup>farer opeter p. IIII. agre Tlatio Piquier Martier et  
 { farris [purgati] [pondo] IV. agro Tlatio [festis] Martiis, et  
 { çesna <sup>10</sup>homonus duir, puri far eiscurent, ote a. VI.  
 { cenam hominibus duobus, †quot far †[messuerint] aut asses VI.  
 { Claverni <sup>11</sup>dirsans herti frater Atiersiur, Séhmenier dequrier,  
 { Clavernio assignant ultro fratres Attidii, Semoniis decuriis,  
 { <sup>12</sup>pelmner sorser, posti acnu, uel X., cabriner uel V.,  
 { comburendæ †πυρῆς, propter [ ], [libras] X., caprinæ [libras] V.

## TABLE Vb. (In Roman letter.)

We have here two contracts, at first sight hopelessly obscure, but they have been enlightened with brilliant success by A.K., in whose track I follow. I have the same to say as to VIa. 3-21. Where I differ, it is hard to develope reasons adequately, much less respectfully, in foot-notes; and silence as to their view seems often preferable.

8. Dirsans, Dirsas. I take these verbs to be in the indicative, because we have actual contracts before us.—β. Posti in Va. = propter, I think; and Postin, juxta (=propter) in IV. 13, IIa. 25. If we press Juxta into Secundum, Aenu (of u-decl.) may = *annus*, as A.K. say. The word may also = *foedus*, if not *genus*, *agnatio*.

9. Opeter seems to be participial. No sense is so needful in a contract as *purgati*; for the earth and stones mixed with corn before it is cleansed by the "vannus," may be a great fraud on the purchaser. We have already interpreted Opetu to mean *curato*, in the vaguest

sense. Is it too much to extend Opetom, *curatum*, to "cleansed"? In English we used *cured* for "healed" and for "salted." Curare corpus certainly includes Purgare corpus.

10. Eisc-urent may be an unknown native root; though exseco (= excido, succido, meto) is possibly hidden in eisc.

12. A.K. discerned that the Clavernians are to receive meat from each victim (sim, caprom) offered IIb. 1 as an Amphi-ctionic covenant; hence they inferred that as Cabriner means caprinæ carnis, Pelmner must (somehow) mean suillæ. They are fundamentally right. The pig IIb. 8 is sacrificed, but no feast is held on it: on the goat IIb. 10-21 there is an elaborate feast. As Pelsatu (VIb. 39) means comburito, Pelmner must mean comburendi. The flesh that was to be burnt was that of the pig only.

Pelmner is a rude contraction of Pel-samner, gen. of Pelsamn(o)s, itself contracted into Pelsans, IIa. 43. (This removes any doubt that in Tremnu, Ti-

{ pretra <sup>13</sup>tocom, postra fahe<sup>s</sup>; et cesna, ote a. VI.  
 { priores [crudarum], posteriores coctæ; et cenam, aut asses VI.  
 { Casilos dirsa herti fratr<sup>14</sup> Atiersier, posti acnu, farer ope-  
 { Casilas assignat ultro fratribus Attidiis, propter [ ], farris [purga-  
 { ter p. VI. agre Casiler Piquier <sup>15</sup>Martier, et cesna homonus  
 { ti] [pondo] VI. agro Casilati [festis], Martiis, et cenam hominibus  
 { duir, puri far eiscurent, ote a. VI. <sup>16</sup>Casilate dirsans  
 { duobus, †quot far [messuerint] aut asses VI. Casilati assignant  
 { herti frater Atiersiur, Sehmenier dequirier, <sup>17</sup>pelmner sorser  
 { ultro fratres Attidii, Semoniis decuriis, comburendæ †υγῆς,  
 { posti acnu, ucf XV., capriner ucf VII S; et <sup>18</sup>cesna, ote a. VI.  
 { propter [ ], [libras] XV. caprinæ [libras] 7½; et cenam aut asses VI.

## TABLE VIa.

## § 1. AUGURAL SONG.

{ <sup>1</sup>Este perselo aveis asseriater enetu, parfâ curnāge dersua  
 { Ita ordinem avibus observatis inito, parrhâ cornice †δεξιᾶ  
 { peiqu peica merstu. Poei angla<sup>f</sup> asseriato <sup>2</sup>ecst, cesso  
 { pico picâ †ἀριστερῶ. Qui †alites observatum ibit, †(se) ipsum

camne, the -mno = Latin -ndum.) If the Umbrians threw the accent on Pel of Pelsamner, nearly on the German principle, this might lead to a shortening of that which follows the accent.—β. Sorser, *holocaust*? so I took it for awhile: but perhaps “the rump” suffices. (Must we not understand *sim* collectively, of any number of pigs? Of the twenty families, probably each was to have its pelsamnom sorsor.)

The flesh given to be burnt to Jupiter would of course be raw: but what was to be eaten at the feast, was given cooked. This explains Toco, Fahe. Etm. imme-

diately confirms the latter, since Fah = Old High Germ. Fahh = Eng. Bake, πειν, coq. This in turn clears up Anchtas, recostas, IIa. 34. But the grammatical character and syntax of Toco, Fahe remains obscure. I see nothing better than to treat them as genitive adjectives, plural and singular; s having improperly vanished from the latter: in full then Pretraf tocom, postraf fahes, i.e. priores *crudorum* (“sorsorum”), posteras coeti; which would distinctly express *many* pigs. If the etymology of Toco, raw, can be explained, it may clear up every thing.

## TABLE VIa. (In Roman letter.)

1. A.K. well explain Parfâ—merstu as *abl. absol.* in appn. to Aveis. For *observatis* one expects *observandis*, asserianter (asserianer). On Dersua and Mersto see Appendix II.

2. Ecst = iest, ibit. Cmp. ier, ibis, VI b. 24.—β. A.K. desire to insert Combifatu as in 17.—γ. For Serse (sounded Zerse), see on Ia. 25.—δ. Tre-

mnu = convertendo, if Tre = Welsh root Troi (bend, roll, turn). Lucilius apud Festum has Amtruo, spin round in the dance.—ε. Eso cannot (here and 16) mean *sic*; much less is it *cistu*, *calathus*. Esir = Isir; so Eso here may = Iso of 20, *ipse*. (I write Esso, Issso, believing them to conceal Ipsso.) As III. 23, IV. 3, 15, Seso asa = ipsû arâ, so here con-

{ tremnu serse, arsferture ehuelto stiplo: "Asseriaja  
 { flectendo retrorsum, dictatori præito cantilenam: "Observet  
 { parfa dersua, curnaco dersua; <sup>3</sup>peico merstó, peica mersta:  
 { parrham †δεξιάν, cornicem δεξιάν; picum †αριστερόν, picam ἀριστεράν:  
 { mersta auci, mersta angla, esona. Arfertur eso anstiplate:  
 { ἀριστεράς αὐγῆς, ἀριστεράς volucres, religiosas. †Dictator sic recantato:  
 { <sup>4</sup>Ef asserio parfa dersua, curnaco dersua; peico merstó, peica  
 { †Ego observo parrham δεξιάν, cornicem δεξιάν; picum ἀριστερόν, picam  
 { mersta; mersta aueif, merstaf <sup>5</sup>anglaf, esona mehe, tote  
 { ἀριστεράν; ἀριστεράς αὐγῆς, ἀριστεράς volucres, religiosas mihi (et) urbi  
 { Ijoveine; esmei stahmei stahmeitei.  
 { Iguvinae; intra hoc templum (mente) designatum.

## § 2. ON DISCREETNESS AND SILENCE.

{ Sersi pirsí sesust, poi angla<sup>f</sup> <sup>6</sup>asseriato †est, erse neip  
 { Retro siquà steterit? qui volucres observatum ibit, illi ne

6. For Est read Eest, as in 2: A.K. Probably Eest = iest, as we immediately have iust.

versely Ipsum does duty for Latin Sese, if I am right.—For -mnū in Tremnu = -ndo, see Vb. 12.—ζ. Ehuelto: see Ehwelco Va. 23, and Weltu IV. 21. Stiplo with Anstiplate, surely must mean Carmen and Recantato. See on Ib. 13.—η. That Asseriaja and Ef asserio express command and response, rises out of the parallel. Possibly s is deficient; Asseriajas, 2nd p.—(Or the time of "calling by name" not being yet come, 17, he may here use the 3rd p.)—θ. Curnaco is acc. sing. of conson. decl. A.K.

3. Angla (Ancla 16) I rendered Ales; A.K. suggest Oscen. It is parallel with Aui; and can hardly be specific, while Aui is generic. On other grounds I identify Aquila in etm. with Ales, (Gael. Coileach, i.e. Quilaich, a cock; what if Ancla be a strengthened pronoun. of Acla, (asgila) ales?—β. Arfertur = Ars-fertur. So Armamo = Arsmahamo. We may easily be overscrupulous as to the distinction of r and r. If in IV. 28 I hesitate to change Dertu to Dertu, it is on account of sense.

4. I do not pretend *proof* that Ef = ego: but it is the most obvious intrpn.; and the Welsh ends first p.s. of verbs with f for m.

5. Mehe, opposed to Tefe 18, reveals the sense of the words, and confirms Tefe,

tibi in IIb. 24.—β. Stahmo stahmito, grammatically, is statio statuta. Since 8-11 defines the limits of observation, i.e. the augur's *templum*, A.K. well render Stahmo the "templum," Stahmito "mentally designed" by the augur. On the locative of rest, *Esmē* (Esemē? *stahme*, see Appendix I.

5 γ. It is possible that Sersi = retro, and Serse = retrorsum; but the endless confusion of i, e, ei, leaves us in doubt.—δ. Pirsí = Piri. quidquid; but this word is evidently used vaguely as a conjunction. (Cmp. Latin *quod* in the opening of antiquated formulas of prayer.) Siquid is its easiest rendering in IIa. 3, VIa. 26; = εἴτε, εἴτερον.—ε. Sesust, might seem reduplicate, and = sederit. Cmp. Se = iξ-ω, as I think, VIb. 16, 36. But by the cnx. Sesust belongs to verb Sistu.

6. Est. The sense is iest; we must read eest or iest, A.K. prints eest in the text.—β. I suppose ere erce (ille), VIb. 50, Va. 4, 11, to have accus. neut. Erec (III. 33, 35) dative Ero = Erse. These cases are deficient in A.K.'s syllabus.—γ. Muga-tu and Muge-to show the same tendency as secatu and seceto: in fact, g is very rare at all. A.K. well compare Lat. Mugiro: but it admits a passive as Obstrepo.—δ. Arsir, Arsie VIa. 24, turn



{ mugatu, nep                    arsir                    andersistu, nersa    cour-  
 { obstrepito, neve [averruncis] (avibus) intersistito, [nequò] conver-  
 { tust. Porsi ' angla    anscriato iust, 'sue mujeto fust, ote  
 { terit. Quisquis volucres observatum iverit, si obstrepitus fuerit, aut  
 { pisi                    arsir                    andersesust, diçl(o) eralinçust.  
 { quispiam [averruncis] (avibus) interstititerit? donum †alterabit.

## § 3. LIMITS OF AUGURAL OBSERVATION.

{ <sup>8</sup>Verfale, pufe arsfertur trebeit, ocerer pehanner,  
 { Formula (loci), ubi †dictator †operatur, arcis piandæ (caussâ),  
 { erse    stahmito, eso tuderato est. Angluto <sup>9</sup>hondomu,  
 { illi (mente) designata, sic limitata est. Angulo ab infimo,  
 { porsei nesimeï Asâ Deueiâ est, anglome sommo, porsei  
 { quisquis proxime (ab) Arâ Divinâ est, angulum ad summum, quisquis  
 { nesimeï Uapersus Auicheleir <sup>10</sup>est: einc: angluto †sommo  
 { proximè [Curiis] (ab) Auguralibus est: etiam: angulo ab summo

10. For *sommo* read *sommu*, by A.K.'s law of the ablative.

me to *Averruncus*. (Whether the *Arsi versi*, avertē ignem, reported to us as Etruscan, unduly biasses me, I cannot say.) *Arsir* here appears (somehow) to mean *Avibus*. When the observer recedes, no spectator is to come *between him and the birds*. Birds receive many epithets from augurs: *arsir*, *averruncis*, might be one of them.—*e*. *Nersa* courtust: *emp. neir* habas VI. 33. That *Neir*, *Nersa* contain *ne*, (as in *Necubi*, *Nequâ*, *Nequo*, or *Ne illac*) seems the only thing clear.

7. The *inscrn.* has *Disleralinsust*; in which A.K. discern *Diçlo*.—*Erali* (= *Erali*) a verbal stem from *Erel*, alter, of *Ia*. 30? then *Alterare* = imminuere, to impair. For the second future in *-nçius*, see Ib. 33, VI b. 49.

8. *Uerf* I compare with *μωρφ* and form; -*ali* is an Umbrian adj. ending. Hence *Uerfale* is like *Formale*. I interpret it as the *scheme* of the region.—*β*. *Trebeit*, in form = transbet-it. (In the 3rd p. s. pres. indic. the Umbrian, as Welsh in future, seems to me to use the stem of the verb, as *Habe*, *Heri*.) But this must be taken metaphorically, = *Operatur*. Actual locomotion is not intended. So Welsh *Trefodi*, (stem of verb) to work, travail, traffic.—*γ*. *pehanner* = *pehamner*. See IIa. 8, Vb. 12. *Caussâ*, here omitted, as in Latin, is

expressed in 20.—*δ*. That *Tuder* means *times*, is a capital discovery of A.K. and has given me great light. The Rev. J. Davies compares Welsh *Tuedd*, coast, border.—*ε*. *Angluto*. Postposn. -to = ab, Va. 9, VIa. 10, 12, 13; VIIa. 46.

9. *Hondomu* is to *Hondra*, as *Infimo*, *Intimo*, *Ultimo*, to *Infra*, *Intra*, *Ultra*; and *Hondra* in 15 reveals its sense by the contrast of *Subra*. *Hondra* reminds me of *Under*, *Germ.* *Unter*; but A.K. identify it with *Ulter*.—*β*. *Nesimeï*; excellently explained *Proximè*, with aid of *Oscan*, by A.K. They divide it, *Ne-simo*, and reconstruct an Umbrian root *Nah*, virtually = *Germ.* *nähe*, *Engl.* *nigh*, akin to Latin *nec-tere* (they say).—*γ*. *Asa* is old Roman for *Ara*. Why A.K. should leave *Deueia* a blank, I cannot tell. It seems obviously and certainly to mean *Divina*, *Δία*, i.e. *Jovis*, or the *Ara Maxima*.—*γ*. From *Aui*, *avis*, one expects *Auicelo*, *auguraculum*, *augurale*. But *Auicelo*, like *auguralis*, seems also to be adjectival, perhaps solely an adjective. The *h* in it (by 12, 13) is superfluous; probably as *g* in our foreign, sovereign. So *Ambrehtu*, *Podruhpci*, improperly for *Ambretu*, *Podrupci*.—

*δ*. It seems that a place or building was called *Wapet Awiceluf*, which in 12 is a limit of the city. The noun is likely to precede its adjective. If *Awicelo* be the

{ Uapefe Auichelu<sup>f</sup> todcome tuder : angluto hondomu Asame  
 { [Curias] ad Augurales urbicum in limitem : angulo ab infimo ad Aram  
 { Deuceia, <sup>11</sup> todcome tuder : eine : todceir tuderus,  
 { Divinam, urbicum in limitem : etiam : urbicis limitibus  
 { sei-podru/pei, —seritu.  
 { . †utròlibet, —servato.

## § 4. LIMITS OF THE CITY.

{ <sup>12</sup>Tuderor totcor. Uapersusto Awieclir ebetrufe,  
 { Limites urbici. [Curiis] ab Auguralibus [ad columnas]  
 { ooserclome, presoliafe Nurpier; uasirslome, <sup>13</sup>smur-  
 { [ad fctiliarium] [ad præsidia] Normii; ad [fctiliarium], ad myr-  
 { sime, tettome Miletinar; tertiam praco<sup>m</sup> pracatarum.  
 { rhinum], ad [textrinum] Miletinæ; ad tertiam [turrium turritarum].  
 { Uapersusto Awieclir carsome <sup>14</sup>Uestiçier, randeme  
 { [Curiis] ab Auguralibus ad [cardinem] Festivæ, ad [circum]  
 { Rufrer, tettome Noniar, tettome Salier, carsome  
 { Rubri, ad [textrinum] Noniæ, ad [textrinum] Salii, ad [cardinem]  
 { Hoier, pertome Padellar.  
 { Hovii, ad [delubrum] Patellæ.

## § 5. RELATION OF THE SACRED BIRDS TO THE LIMITS.

{ <sup>15</sup>Hondra esto<sup>m</sup> tudero<sup>m</sup>, porsei subra screihtor sent, parfa<sup>m</sup>  
 { Infra istos limites, quales supra scripti sunt, parrham  
 { dersua<sup>m</sup> curnaco dersua<sup>m</sup> seritu. Subra esto<sup>m</sup> <sup>16</sup>tudero<sup>m</sup> peico  
 { δεξιὰν (ct) cornicem δεξιὰν servato. Supra istos limites, picum

noun (augurale), it is hard to find any adjective, suitable here and III 7 alike, for Wapers. If Wapers be *certainly* a noun, Curia seems an approximate interpn.

10. Todcome, ill spent for Totcome, —  
 12. totcor: from totco (= tuticus of Livy) from tota, civitas, urbs. So A.K. Wapersus is dative or abl. pl. of conson. decl. from root Waper, whence acc. pl. masc. Wape(r)f. Cf. acc. pl. Capif from Capir; dat and abl. pl. Capiŕus. —Tuder seems to be neuter, with abl. pl. Tuderus: yet it has nom. pl. Tuderor, clearly masculine, as Totcor denotes. In 15, porsī *perhaps* might be neuter: for see Pope Va. 7.

11. Podruhpei = Potrupe. Dr for Tr is mere euphony, as Adro, Abro for Atro, Apro. II is intrusive; pei = pe (as in

Panupei, Pusci, Stahmei, Persei) and pe = Lat. que: thus Potrupe = utròque, in form. Cmp. IV. 14. The sense wanted for Sei potrupe is utròlibet. We get this by rendering Sei, sit (= Si, Va. 24), in the sense of French *soit*, concessively.

12-14. This paragraph has been admirably digested, and the proper names indicated by A. K. At the nouns which do not recur, we may guess as we can. In Pre-solia, one may fancy præsidia; in prac, (fem.) πύργος; in Carso, cardo, (which in re agraria means fossa, limes, *Facciol.*); in Rand, the Saxon *round*. —Patella is a goddess (A.K.) Tetto has double t in the inser. [For Carso the Rev. J. Davies suggests to me Welsh Cora, *a marsh*; Scotch carse.]

{ mersto, peica mersta seritu. Sue anclar procanurent, esso  
 { ἀριστέδν, picam ἀριστέδν servato. Si alites procinuerint, (se)ipsum  
 { tremnu serstē, <sup>17</sup>combifiatu. Ars ferturo nomine carsitu.  
 { flectendo retrorsum, conspectum capito. † Dictatorem nomine calato.  
 { “[ ] Parfa dersua, curnaco dersua; peico mersto,  
 { “[Pompe Tati!] parrham δεξιάν, cornicem δεξιάν; picum ἀριστέδν,  
 { peica mersta; <sup>18</sup>mersta aueif, mersta ancla, csona tefe,  
 { picam ἀριστέδν; ἀριστέδς aves, ἀριστέδς volucres, † venerare tibi  
 { tote Ijouine, esmei stahmōi stamitei.”  
 { urbi(que) Iguvinæ, intra hoc tem. lum (mente) designatum.”

§ 6. ON THE MILITARY ROD AND THE CONTINUITY OF SACRED FIRE.

{ Esisco esoneir seucir, <sup>19</sup>popler anferē(m)ner et ocerer pila(m)ner  
 { Hos ad sacros ritus, populi † recensendi et arcis piandæ,  
 { pērcā<sup>m</sup> arsmatīa<sup>m</sup> habitu. Uasor uerisco Treblanir, porsī  
 { virgam † militarem habeto. Vasa portas apud Trebulanas, quæcunque  
 { ocerer <sup>20</sup>pehanner pacā ostensendi, co<sup>f</sup> isso<sup>f</sup> ostendu, pusi  
 { arcis piandæ † caussā ostentantur, ea ipsa ostendito, ut  
 { pir pureto cehēfi dia; surur uerisco Tesenocir; surur <sup>21</sup>uerisco  
 { ignem ab igne ustim det; quum portas ad Tesenacas; tum portas ad  
 { Uchijer.  
 { Vchijas.

15, 16. Hondra and Subra must govern genitive A.K. Eso—combifiatu, thus = Covertu, combifiatu. Ib. 35, 36. This nearly amounts to a verification of Tremnu, flectendo.

17. Why call on the dictator by name? Cic. Divin 2, 34 shows this to be the rule. “*Q. Fabi*, te mihi in auspicio esse volo. Respondet, Audiui.”—An ellipsis of the verb in what follows, is to me a grave difficulty. The case is not like IIa. 25, VIa. 25; for there the abl. with the accus. guides to the verb. Here there is no clue. Esona is perhaps corrupt. Anglaf esona is so obvious a correction, even to one who reads this for the first time, and compares line 5, that it is hard to conceive how an engraver should mistake. (May we suppose him a foreigner? a Latin?) But, so to correct, gives us little of no aid, unless we may suppose Esona to be the verb which we need. Is it certain that Umbrian has no *Present* imperative, distinct from the *Future* in -tu? This is

the only occasion in the inscriptions which needs it. Why may not Esonā differ from Esonatu, merely as Adora from Adorato in Latin? Hitherto we have not met this *verb*: that Esono should be stem of the adjective and Esonā of a verb (εσονο and ησονα) has nothing incredible. Or, if there be a blunder, why should it stick on the first letter? The true word may as well be a verb Ek-sona. Cmp. Snato, sacratum, probably shortened from Sonato.

19. Pērcā: see on Ib. 15. Arsmatīa: see on II b. 7.—8. Uasor, nom. pl. masc. (Cmp. Tudoror 12, though that is irreg.) See on IV. 22—Porsī is here masc. pl.

20. Ostens-endi, seems like a frequentative verb, Ostens = Lat. Ostenta. Final i (for u) of passive is against analogy.—β. Cehēfi, III 21. Cmp. Herifi, Vb. 6, Trahuorfi VIIa. 25. A.K. render the last Transvor-sim.—γ. Dia is to Ditu, as Habia to Habitu, Habetu.—δ. Surur frequently recurs in the Roman tables, in the sense of Dein. Sururont,

## § 7. LITANY OVER THE THREE SACRIFICIAL OXEN.

{ <sup>22</sup>PRE UEREIR TREBLANEIR Juue Grabouci buf treif fetu.  
 Ante portas Trebulanas Jovi Grabovio boves tres facito.

Eso narratu, uesteis :

Sic nuncupato, spondens :

{ "Teio<sup>m</sup> subbocâu subboco, <sup>23</sup>Dei Graboui, ocriper Fisio,  
 {"Te †venerabor veneror, Deus Grabovie, ocre pro Fisio,  
 { totaper Ijouinâ, erer nomne, erar nomne. Foss sei<sup>r</sup>, pacer  
 { urbe pro Iguvinâ, ἐκείνου nomine, ἐκείνης nomine. Bonus sis, propitius  
 { sei<sup>r</sup>, ocre Fisei, <sup>24</sup>totê Ijouine, erer nomne, erar nomne.  
 { sis, oeri Fisio, urbi Iguvinæ, ἐκείνου nomini (?) ἐκείνης nomini.  
 { Arsie! tio<sup>m</sup> subbocâu subboco, Dei Graboue. Arsier  
 { [Averrunce!] te venerabor veneror, Deus Grabovie! [Averruncei]  
 { frite! tio<sup>m</sup> subbocâu <sup>25</sup>subboco, Dei Graboue.  
 { †δαίμων! te venerabor veneror Deus Grabovie!  
 { Di Grabovie! tio<sup>m</sup> esu bue peracrei pihaelu, ocреper  
 { Deus Grabovie! te (veneror) hoc bove ἀκραίῳ piaculo, ocre pro  
 { Fisio, totâper Iouinâ, irer nomneper, <sup>26</sup>erar nomneper.  
 { Fisio, urbe pro Iguvinâ, ἐκείνου pro nomine, ἐκείνης pro nomine.

Surront, are the same, strengthened as by Lat.-dem. Here alone it is repeated: like tum—tum.

22. Uesteis (for Westens = old Latin Hostiens?) is perhaps nom. of pres. partic. active, (softened as *tuvels* for *τυνέως*). In such a document as this, it is not wonderful that the partic. active is not elsewhere found; but the language is not likely to have been without it. The general sense required here, is, "Sic nuncupato vota." Grammar forbids our rendering Uesteis, vota; but Spondens (Vota faciens) amounts to the same. See on Va. 7-9, for Rewestu. If Hostiens = spondens, we understand Hostage and perhaps Hostia.—That Uestic should be so different in sense from Uest, is at the first moment an offence: but we may remember Fero and Ferio, Spero and Sperno, nay, Do and Dico, Pleo and Plico, Meo and Mico. In short, Uest is related to Welsh Guestl, Uestic to Greek *ἑστία*.—β. Suboco = sub-voco, Lassen; A.K.—If Joco III 28. = verbum, vox, Joco rather than Uoco may be taken as Umbrian.—γ. For Subocau we four times have Subocauu VIIa. 33, 34, 35, 36. This cannot be accidental error.

The most obvious hypothesis is that this is fut. = Subvoco; nor do I see what resists it.—Qu. Does not Subvoco (if that be the true analysis) mean, Voce *submissâ* appello? as I understand Taçez.

24. Arsie, is voc.; Arsier is gen. sing. Frite ostensibly is vocative. Lassen and A.K. render Frite, *ritu*. Even in VIb. 15, A.K. correct Fisovie erite into Fiso-vir frite, and render it Fidii ritu. Unless this be a sort of pun on the name, it seems to me impossible. (Who would say, "O Jupiter! *Jovis ritu* te veneror?") Arsie and Arsier frite, Fisovie and Frisovier frite, etc., appear as virtual equivalents. In Latin this is harsh; in Hebrew and Christian religion easy; for with us, "God" and "Spirit of God" easily interchange. "Man," and the "*Genius* of the Man," in Etruscan ideas also approximate (Horat. Ep. ii. 188): why not also in Umbrian? This made me think that Frite = δαίμων. On searching for etymology, the Scotch *wraith*, δαίμων, occurred to me. Wraith, Frit, are comparable; but I can trace it no further.

26. That Oer = audias is more than possible, but has no proof.—β. Ose points to Osatu VIb. 24, which probably means

{ Dei Grabouie! orer ose! persei ocre Fisië pir orto  
 { Deus Grabovie! [audias precii!] siquâ arcî Fisiæ ignis †conturbatus  
 { est, toteme Iouine arsmor dersecor <sup>27</sup>subator sent, pusi  
 { est, (vel) in urbe Iguvinâ †exercitus †δεξικοι †remissi sunt, (facito) ut  
 { ncip heritu. Dei Grabouie, persei tuer perscler uageto<sup>m</sup> est,  
 { ne †desideretur. Deus Grabovic, siquid tuis ritibus vitiatum est,  
 { pesetom est, peretom est, <sup>28</sup>frosetom est, daetom est;  
 { †pessum (datum) est, †imminutum est, †fractum est. δαϊκτόν est;  
 { tuer perscler uirseto auirseto uas est. Di Grabouie!  
 { (tamen) tuis ritibus [τὸ κοσμιον (ἦ) ἄκοσμον ratum] est. Deus Grabovic!  
 { persei mers \*sei, esu buë <sup>29</sup>peracrei pihaclo pihafei. Di  
 { quidquid fas sit, hôc bove ακραίῳ piaculo piavi. Deus  
 { Grabouie! pihatu ocre Fisei, pihatu tota Iouina. Di  
 { Grabovie! piato arcem Fisiam, piato urbem Iguvinam. Deus  
 { Grabouie, pihatu ocerer <sup>30</sup>Fisier, totâr Iouinâr nome<sup>m</sup>. Nerf,  
 { Grabovie! piato arcis Fisiæ, urbis Iguvinæ nomen. Principes,

## 28. Mersei in the Inscr.

Orato. (Mommsen in Oscan interprets Uzet, orat.) Ose would then seem = ori, yet *might* = orationi, preci. These two words must lie over as doubtful.—γ. The structure of the rest is ably cleared by A.K., and I think I now can explain the thought. Feitu, facito, before Puse, is to be supplied from Ila. 4. Two omissions of ceremony are treated as contingent. The former is cleared up by 20; a neglect to continue the sacred fire *ad arcem piandam*. (Hence Ortom cannot be referred to Lat. Orior: it must mean *conturbatum*, and rather alludes to *δρίνω ὄρω*.) The second refers to *popler anferemner*—to a neglect of the review of the city militia, so elaborately commanded, Ib. 10-23, Vlb. 48-65. With A.K. I suppose that Subator = Subaltor (h being wrongly dropped), but I render it Retromissi, Remissi (not Subacti). This sense agrees with Ila. 42, and yields Ahtu, mittito, suitable to Ila. 10, 11.—δ. For dersecor, δεξικοι, well-omened, see App. on Dersua. Toteme Ijouine is the case of Rest (see Appendix I), but the pure dative here amounts to the same: hence the variations in this sentence.

27, 28. Whether Tuer perscler is gen. sing. or dat. pl. is uncertain. In the former clause the gen. sing. may seem better, in the latter the dative plural.

The general sense is clear, though few of the words can be verified. Uasetom (Uageto<sup>m</sup>) Ib. 8, Vlb. 47 is in substance Vitiatum. Its root may be the Uac of Uacoe and Sewacne, without ceasing to be = Vitio, "a flaw." Whether Lat. Vac (empty) can be included in the identification, I am doubtful. Peretom is of unknown etim. As *ἐξάλρετον* becomes *ἐξαιτον* in Homer, *παράρετον* might become *πάραιτον*: and if it did, it might explain Peretom, imminutum. This, of course, is but one possibility out of many; so of daetom (δαῖτον) δαϊκτόν. Frosetom (Frogetom ?) for Fractum is more obvious.—β. Uirseto auirseto, seem to require the sense, "orderly, disorderly." The sacred ceremony is valid in spite of errors and negligences. Κοσμεῖς τὰ ἄκοσμα, καὶ οὐ φίλα σοι φίλα ἔστιν. Hence I render Uas; ratum. I think of Latin Vas, *radis*, a security: which has something in common with *Val*-idum.

28. δ. Mers sei and Mers est Vlb. 31 Ib. 18, show Mers, Mers, to be a noun nor adj. in the predicate: virtually *fas*. From it I derive Mersowo III 6, 11, 28.

30. Nerf. acc. pl.—Nero is said to be a prince in Sabine.—Castruo, Va. 13, also Oscan.—Frif, acc. pl. is referred by A.K. to Frit, as stem, though they explain it *crops*, whether from Frit, spica (?) grani, or from Greek *φορδ*. But the

{ arsmo; ueiro, pequo; castruo, fri<sup>f</sup>; pihatu. Futu fo(n)s,  
 { exercitum; viros, pecus; fundos, †silvas; piato. Esto bonus,  
 { pacer pase tua ocre Fisi, <sup>31</sup>totè Ijouinè, erer nomne, erar  
 { propitius [pace] tuâ ocri Fisio, urbi Iguvinæ, *ἐκείνου* nomini, *ἐκείνης*  
 { nomne.  
 { nomini.

{ Di Grabouie, saluo<sup>m</sup> seritu ocre<sup>m</sup> Fisi, salva<sup>m</sup> scritu  
 { Deus Grabovic, saluum servato ocrem Fisium, salvam servato  
 { tota<sup>m</sup> Ijouina. Di <sup>32</sup>Grabouie salvo<sup>m</sup> seritu ocrer Fisier,  
 { urbem Iguvinam. Deus Grabovic! saluum servato ocris Fisii,  
 { totâr Ijouinâr nome<sup>m</sup>. Nerf, arsmo; ueiro, pequo; castruo  
 { urbis Iguvinæ nomen. Principes, exercitum; viros, pecus; fundos,  
 { fri<sup>f</sup>; salua <sup>33</sup>seritu. Futu fo(n)s, pacer pase tua ocre Fisi,  
 { silvas; salva servato. Esto bonus, propitius [pace] tuâ ocri Fisio,  
 { totè Iouinè, erer nomne, erar nomne. Di Grabouie, tio<sup>m</sup>  
 { urbi Iguvinæ, *ἐκείνου* nomini *ἐκείνης* nomini. Deus Grabovic, te(veneror)  
 { esu bue, <sup>34</sup>peracri pihaclu, ocreper Fisiu, totâper Iouinâ, erer  
 { hôc bove, *ἀνδρῶν* piaculo, ocre pro Fisio, urbe pro Iguvinâ, *ἐκείνου*  
 { nomneper, erar nomneper. Di Grabouie! tio<sup>m</sup> subboçâu.  
 { pro nomine, *ἐκείνης* pro nomine. Deus Grabovic! te †venerabor.

<sup>35</sup>Di Grabouie, tio esu bue peracri pihaclu ETRU, ocreper  
 Fisiu, totâper Iouinâ, erer nomneper, erar nomneper. Di  
<sup>36</sup>Grabouie, orer ose, persei ocre Fisie pir orto est, totè Iouinè  
 arsmor dersecor subâtor sent, pusei neip <sup>37</sup>hereitu. Di  
 Grabouie, persi tuer perscler uaçetom est, pesetom est, peretom  
 est, frosetom est, daetom est;—tuer <sup>38</sup>perscler uirseto<sup>m</sup> auirseto<sup>m</sup>  
 uas est.

Di Grabouie! persi †mersi, esu bue peracri pihaclu ETRU  
 pihafi. Di Grabouie! <sup>39</sup>pihatu ocre<sup>m</sup> Fisi, pihatu tota Iouina.  
 Di Grabouie! pihatu ocrer Fisier, totâr Ijouinâr nome. Nerf,

contrast of "Castruo, Fri<sup>f</sup>," is rather  
 that of cultivated and uncultivated land,  
 and suggests to me "Fundos, Saltus."  
 In Roman revenues the Saltus are always  
 prominent. Now in Welsh and Gaelic  
 Fridd, Frith mean *forest*, silva; and give  
 exactly the root Frit.

30. β. Fons, Pacer, are interpreted  
 from the formula of Festus, (given by  
 Facciolati under Struvertarii) Precor te,  
 Jupiter, ut mihi *volens propitius* sis, etc.  
 But Fons (stem *Fon* of conson. decl.) is

only *Bonus* in Umbrian pronunciation,  
 not a participle.—β. Pase (though *never*  
 written Pace) is identified with Latin  
 Pace by Lassen and A.K. If this be  
 correct, it must have been *imported* from  
 Latin. Pax Pactum from *Paciscor* prob-  
 ably belongs to the root *Pago*, *Pango*.  
 Only by a peculiar accident has Pax  
 gained the sense of *Venia*, *Benignitas*.  
 Could it take so deep root in an Umbrian  
 hereditary ritual?

arsmo; uciro, <sup>40</sup>pequo; castruo, fri; pihatu. Futu fos, pacer pase tua, oere Fisie, totè Ijouinè, erer nomne, erar nomne.

Di <sup>41</sup>Grabouie! salvo<sup>m</sup> seritu oere Fisim, salva<sup>m</sup> seritu totam Ijovina. Di Grabouie! salvom seritu oerer Fisier, totâr <sup>42</sup>Ijouinâr nome<sup>m</sup>. Nerf, arsmo; uiro, pequo; castruo, frif; salva seritu. Futu fons, pacer pase tua, oere Fisi, totè <sup>43</sup>Ijouinè, erer nomne, erar nomne. Di Grabouie! tiom esu buë, peracri pihaciu ETRU, ocriper Fisiu, totâper Iouinâ, erer <sup>44</sup>nomneper, erar nomneper. Di Grabouie! tiom subbocâu.

<sup>45</sup>Di Grabouie! tiom esu buë peracri pihaciu TERTIV, ocriper Fisiu, totâper Ijouinâ, erer nomneper, erar nomneper. Di <sup>46</sup>Grabouie! orer ose! pirse ocrem(e) Fisiem pir ortom est, toteme Iouinem arsmor dersecor subator sent, pusi neip <sup>47</sup>hereitu. Di Grabouie! perse tuer perseler uasetom est, pesetom est, peretom est, frosetom est, dactom est;—tuer <sup>48</sup>perseler uirseto auirseto uas est.

Di Grabouie! pirsî mersi, esu buë peracri pihaciu TERTIV pihafi. Di Grabouie! <sup>49</sup>pihatu ocrem Fisim, pihatu totam Ijouinam. Di Grabouie! pihatu oerer Fisier, totar Ijouinar nome<sup>m</sup>. Nerf, arsmo; <sup>50</sup>viro, pequo; castruo, fri; pihatu; Futu fons, pacer pase tua, oere Fisi, totè Ijouinè, erer nomne, erar nomne.

Di <sup>51</sup>Grabouie! salvo<sup>m</sup> seritu ocrem Fisim, salvam seritu totam Iouinam. Di Grabouie! salvom seritu oerer Fisier, <sup>52</sup>totâr Ijouinâr nome<sup>m</sup>. Nerf, arsmo; viro, pequo; castruo, frif; salva seritu. Futu fons, pacer pase tua, oere Fisi, <sup>53</sup>totè Ijouinè, erer nomne, erar nomne. Di Grabouie! tiom esu buë peracri pihaciu TERTIV, ocriper Fisiu, totâper <sup>54</sup>Ijouinâ, erer nomneper, erar nomneper.

{ Di Grabouie! tio<sup>m</sup> comohota tibrisine buo<sup>m</sup> peracnio<sup>m</sup>  
{ Deus Grabovie; te (veneror) admotâ τρίτῃς boum ακμάλων

54. Comohota, commota, A.K. In the Roman ritual, the use of Commovere for Admovere is very perplexing. Is it explained by Umbrian, which uses Con, Co, habitually in a local sense for *apud*? —In Comohota the h is inserted to save hiatus. Moweta, Moota, are not unlike opaFaw, opowv. From the same root,

Submowetu becomes Summotu, Sumtu, or Subbotu; Obmowetu, Ommotu, Omtu; but the litany retains the longer form Comöota, Comohota.—β. τριβρίσιν, abl. from τριβρίσιν, as native from natio, IIa. 21: A.K.

56. Spēfām, found only as an epithet of Mefum. It may be a verbal

{ pihaclo<sup>m</sup> <sup>55</sup>ocriper Fisiu, totâper Ijouinâ, erer nomneper, erar  
{ piaculorum oere pro.

nomneper. Di Grabouie! tiom subbocâu.

{ Taçes persnimu <sup>56</sup>seuom. Surur purdouitu: proseçeto  
{ Quietus ministrato ritum. Dein porricito: prosectum  
{ narratu: proseçetir mefa<sup>m</sup> spefa<sup>m</sup> fiela<sup>m</sup> arsueitu. Aruiom<sup>m</sup>  
{ nuncupato: prosectis †jceur [scissum](et) feretum addito. †Verbenam  
{ fetu. Este <sup>57</sup>esono, heri uinu, heri pôni fetu; uatuo ferine  
{ facito. †Ita sacrum, vel vino, vel thure facito: sanguinem calidum  
{ fetu.  
{ facito.

<sup>58</sup>POST VERIR TREBLANIR, si gomia trif fetu †Trebo Jouie,  
ocriper Fisiu, totâper Ijouinâ. Persae fetu; aruiom<sup>m</sup> fetu; <sup>59</sup>pône  
fetu: taçes persnimu.

{ Surur narratu, puse pre verir Treblanir. Proseçtir strusla<sup>m</sup>  
{ Dein nuncupato, ut ante portas Trebulanas. Prosectis struem(et)  
{ fiela<sup>m</sup> arsueitu.  
{ feretum addito.

## TABLE VIb.

<sup>1</sup>PRE VERIR TESENOCIR, buf trif fetu Marte Grabouie, ocriper  
Fisiu, totâper Ijouinâ. Aruiom<sup>m</sup> fetu: uatuo<sup>m</sup> ferine fetu: pôni  
<sup>2</sup>fetu: taçes persnihmu.

Proseçetir farsio [sc. *pultem*?], fiela<sup>m</sup> arsueitu. Surur narratu,  
puse pre verir Treblanir.

<sup>3</sup>POST VERIR TESENOCIR, si f filiu trif fetu †Fiso Sançie,  
ocriper Fisiu, totâper Ijouinâ. Pôni fetu; persac fetu; aruiom<sup>m</sup>  
fetu. <sup>4</sup>Surur narratu, puse pre verir Treblanir. Taçes persnimu.

{ Mandraelo difue destre habitu. Proseçetir fiela<sup>m</sup>  
{ †Cistam (VIb. 50) †capulo dextro habeto. Prosectis feretum et

adjective, like sectilem, or our adjectival  
participle "sliced," I render it scissus  
until I know better; and refer it to the

root Spe, treated of IIa. 1. I suspect  
that Umbrian f conceals a lost *g* = *gh*,  
and that Spēf = σφαγ.

## TABLE VIb. (Roman letter).

4. Mandraelo; see on II b. 19.—Difue,  
by VIb. 50, we infer to mean Onse,  
handle. Cmp. Dig-itus, Germ. Zehe,

Swed. Zehe, Zewe. May not Difue mean  
finger, hilt?

5. Comparing Ape sopo postro pepers-



{ <sup>5</sup>struçla<sup>m</sup> arsucitu. Ape sopo postro peperscust, *vestisia<sup>m</sup>*  
 { struem addito. Postquam offas in posticum ordinaverit, festivam  
 { et *me<sup>f</sup>a<sup>m</sup> spe<sup>f</sup>a<sup>m</sup>* scalsie conegos fetu Fisovi sançi <sup>6</sup>ocriper  
 { et †jecur [scissum] †sorte †rex-factus facito Fisovio sancto, arce pro  
 { Fisiu, totâper Iouinâ. Eso persnimu VESTISIÂ, uestis :  
 { Fisiâ, urbe pro Iguvinâ. Sic ministrato festivâ, spondens :

“Tio subbocâu subboco, Fisovi sançi ! ocriper Fisiu, <sup>7</sup>totâper Ijouinâ, erer nomneper, erar nomneper. Fons sir, pacer sir, (Bonus sis, propitius sis), ocre Fisi<sup>e</sup>, totè Ijouinè, erer nomne, <sup>8</sup>erar nomne. Arsie ! tiom subbocâu subboco, Fisoui sançi !”

Surront (*deinde*) <sup>9</sup>pôni pesnimu. ME<sup>f</sup>Â SPE<sup>f</sup>Â eso persnimu :  
 “Fisoui sançi ! tiom esâ ME<sup>f</sup>Â SPE<sup>f</sup>Â Fisouinâ, ocriper Fisiu, totâper Ijouinâ, <sup>10</sup>erer nomneper, erar nomneper.

{ Fisouie sançi ! ditu ocre Fisi, totè Ijouinè ; ocerer Fisie(r),  
 { Fisovie sancto ! dato arci Fisix, urbi Iguvinæ ; arcis Fisix,  
 { totâr Iouinâr dupursus peturpursus,—<sup>11</sup>fato fito ; perne  
 { urbis Iguvinæ bipedibus quadrupedibus,—fatum [beatum] ; anticè  
 { postne, sepse sarsite uouse auic esone. Futu fons, pacer  
 { posticè, [opportu nè] integrè [visâ] avi sacrâ. Esto bonus, etc.  
 pase tua ocre Fisi, totè Ijouinè, <sup>12</sup>erer nomne, erar nomne.

Fisouie sançi ! salvo seritu ocrem Fisi, totam Iouinam.  
 Fisouie sançi ! salvo seritu <sup>13</sup>ocrer Fisier, totâr Ijouinâr nome.  
 Nerf, arsmo ; viro, pequo ; castruo, frif ;—salva seritu. Futu  
 fons, pacer pase <sup>14</sup>tua, ocre Fisi, tote Ijovine, erer nomne, erar  
 nomne. Fisouie sançi ! tiom esâ ME<sup>f</sup>Â SPE<sup>f</sup>Â Fisouinâ, ocriper  
 Fisiu, <sup>15</sup>totâper Ijouinâ, erer nomneper, erar nomneper. Fisouie  
 sançi ! tiom subbocâu. Fisovie(r) \*frite ! tiom subbocâu.”

cust (or peperscus, VIIa. 8.) with Sopa postra perstu IIa. 32 ; Weselo postro pestu, IIb. 19, it is abundantly clear, that *Sopo* is the accus. equivalent to *Sopaf*. I suppose that a neuter Sopom has a collective sense. Cf. vallum and vallus.

5.  $\beta$ . Scalsie conegos = Scalçeta conicaz of IV. If Scalçeta = sorte, and Scalçeta, sorticius, we fulfil the conditions ; especially if Conegos, Conicaz be analyzed (as by A.K.) into Conigat(o)s, participial, “Conig factus,” i.e. I think, rex factus. For Scalçeto see VIb. 16.

6. It might seem that the true address, presenting the *Festiva* with *vows*, had

been lost, and replaced by that of VIa. 23.

9. *Me<sup>f</sup>a spe<sup>f</sup>a, Fisouina*. See on 35 below.

10. Bipedibus, quadrupedibus—Pur =  $\pi\omicron\delta$ . A.K.

11. is translated by Aufrecht (Phil. S. of London) “fatum faustum (?) ab anticâ, a posticâ septis, saretis vocibus avium sacris (?)” He wishes to correct uou seaue into uocus auic. (While he was about it, Auio, *avium*, would not have been too much.) By directing us to the word Saretus he has probably given the key of the passage. Festus (Facciol. in

{ Pesclu <sup>16</sup>se(hc)mu; uesticatu; atripursatu. Ape  
 { Ordine (convivas) ἱεῖρω festivo: (festivam) exponito. Postquam  
 { eam purdinçust, proseçeto erus ditu. Eno scalseto uesticiar\*  
 { eam porriciet, prosectum illis dato. Tum τὸ κληρωτὸν festivæ  
 { erus conegos <sup>17</sup>dirstu. Eno mefa<sup>m</sup>, uesticia<sup>m</sup>, sopa<sup>f</sup>,  
 { illis rex sacrificulus assignato. Tum †jecur, festivam, offas  
 { purome efurfatu: subra spahmu. Eno serse comoltu,  
 { in igne effrigito: supra (ignem) veru-figito. Tum dorsa commolito,  
 { comatir persnihimu. <sup>18</sup>Capif, purdita dupla aitu, sacra  
 { paratis ministrato. Capidas, profanas duplas †disponito, sacras  
 { dupla aitu.  
 { duplas †disponito.

<sup>19</sup>PRE UERIR UEHIER, buf trif calersu<sup>f</sup> fetu Uofione Grabouie,  
 ociper Fisiu, totâper Ijouinâ. Uatuo<sup>m</sup> ferine fetu. Herie uinu,  
<sup>20</sup>herie poni fetu. Taçes persnimu.

Proseçetér mefa<sup>m</sup> spefa<sup>m</sup> ficla<sup>m</sup> arsueitu. Surur narratu, pusi  
 pre uerir <sup>21</sup>Treblanir.

<sup>22</sup>POST UERIR UEHIER, habina<sup>f</sup> trif fetu Tefrei Jovi(c), ociper  
 Fisiu, totâper Ijouinâ. Serse(f) fetu; pelsana fetu; arui<sup>m</sup> feitu;  
 pôni <sup>23</sup>fetu. Taçis pesnimu.

Proseçetir struçla<sup>m</sup>, ficla<sup>m</sup> arueitu. Surront narratu, puse  
 uerisco (*ad portas*) Treblanir.

Sarcio) "Sarte in auguralibus pro integre ponitur; Sane sarteque audire vide-  
 requæ." Ia. 10, the inscr. has Arwies for Arwes, and VIa. 3, auuei for aui.  
 Irregular spelling is the mildest imputation. I believe also in a dative absolute;  
 auie = aue. Uouse, Visæ, or Uouse, audite, would be equally good sense.  
 We have no check on conjecture.

16. Se-hemu (36) is imperat. (middle?) from a root Sc. This in Italy fitly represents ε(δ) of old Greek, hidden in ἡμενος, εἰσαῖ. If we assume it to be active, = ἱζω, Sehemu = Statitatu of IIa. 32, which suits the verbs in connection.—β. Scalçeto is a virtual noun: the part (of the Festiva) which falls to them by lot, i.e. which is their fair share.

17. Efurfatu seems unconnected with Furfant of Ib. 1, VIb. 43. I suspect that the second f denotes a lost gh; (as with us Laugh is sounded Lâf;) since the g sound is all but evanescent in Um-

brian. Write the word Ehfurgatu, and you see in it Latin Eefrigito, Gr. φρίγω. Soj Pur, Por for Pro, Per for Præ.—β. Spa-hmu, (41 Spahatu) again in VIIa. 39: also Spaf<sup>m</sup> Va. 20, which is ostensibly a noun in gen. pl. derived from verbal root Spa; whether Spaf or Spaf<sup>m</sup> be the nominal stem. In all four passages *cookery* is concerned; Subra is found in all, governing (it seems) Puro or Pir, fire, here, and Uaso, vessel, in 41. The vessel must contain fire, as do the Uasor in VIa. 19. Hence *broiling* over the fire is meant. If so, Supra spafom, surely means Supra *verubus*; and the verb Spa, means, pierce with a spit. (Is not our English spit to the purpose?) Cmp. also Speture, Speturie IIa. 5, 1; apparently from a kindred root Spe, σφαγ. (A.K. wish to translate Spalimu as *passive* imperat).

18. This is conciser and more obscure than Ia. 18, which requires one double set of jugs (common and sacred) for the

{ Ape habinam<sup>m</sup> purdinçus, <sup>21</sup>eront poi habinam purdinçust,  
 { Postquam agnam porricies, ille-idem qui agnam porriciet,  
 { destruco persi, uestigia<sup>m</sup> et pessondro<sup>m</sup> sorsom fetu. Capirse  
 { dextram ad frontem festivam et piatoriam †πυγήν facito. Capide  
 { persom<sup>m</sup>, osatu: eam mani <sup>22</sup>nertru tenitu. Arnipo uestisia  
 { (in) fronte, †orato: eam manu sinistrâ teneto. Donec festivam  
 { uesticôs, capirso subbotu. Isec perstico erus ditu.  
 { festivaveris, capidem †submoveto. †Item [rem aliquam] illis dato.  
 { Esoc persnimu, uestis:  
 { Hoc (*hanc precem*) ministrato, †spondens:

“Tiom <sup>26</sup>subbocâu subboco Tefro(m) Joui(m), ocriper Fisiu, totaper Ijouinâ, erer nomneper, erar nomneper. Fonsir, pacer si(r), oere Fisi, totè <sup>27</sup>Iouinè, erer nomne, erar nomne. Arsie! tiom subbocâu subboco Tefro(m) Joui(m). Arsier frite! tiom subbocâu subboco Tefro(m) Jouim.

“Tefre <sup>28</sup>Jouie! tiom esu sorsu persontru TEFRALI pihaclu, ocriper Fisiu, totâper Ijouinâ, erer nomneper, erar nomneper. Tefre <sup>29</sup>Jouie! orer ose! perse oere Fisie pir orto est, tote Jouine armor dersecor subator sent, pusei neip heritu. Tefre Jouie! <sup>30</sup>perse touer perscler uaçetom est, pesetom est, peretom est, frosetom est, daetom est;—touer pescler uirseto auirseto uas est.

<sup>31</sup>Tefre Jouie! perse mers *est*, esu sorsu, *persondru* pihaclu, pihafi. Tefre Jouie! pihatu ocre<sup>m</sup> Fisi, tota<sup>m</sup> Ijouina. Tefre Jouie! pihatu <sup>32</sup>ocrer Fisier, totâr Ijouinâr nome<sup>m</sup>. Nerf, arsmo; uiro, pequo; castruo, fri; pihatu. Futu fons, pacer pase tua, oere Fisi, totè <sup>33</sup>Ijovinè, erer nomne, erar nomne.

Tefre Jouie! saluo seritu oere Fisi, totam Ijouinam. Tefre Jouie! saluom seritu ocerer Fisier, <sup>31</sup>totâr Jouinâr nome. Nerf, arsmo; uiro, pequo; castruo, fri; salua seritu. Futu fons,

*arç*, and another double set for the *urbs*.

24. Osatu, does not recur. Analogy suggests Orato, until disproved. So Mommsen renders Oscan Uzet, orat.

25. Uesticôs appears a contraction from Uesticâ-us, or even Uesticâfus. Cmp. Andirsafust.—*ß*. Arni-po is compared by A. K. with Doni-cum. Ar for

Ar?—*γ*. Subbotu I interpret as = Sumtu, each for Submowetu. See on Ia. 9.

—*δ*. Isec in IV. 4 might mean *hûc*, *cô*, as easily as item: Isont, *itidem* (A.K.) justifies Isec, item, which also is here easier. Itce (Ideo?) IV 31 may be Ita or Id.—Unless the accus. *daps* is elliptically understood, Perstico is the accus. to Ditu.

pacet pasc tua, ocre Fisi, totè Ijouinè, erer<sup>35</sup> nomne, erar nomne. Tefre Jouie! tiom esu *sorsu persondru Tefrali* pihaciu, ocriper Fisiu, totâper Ijouinâ, erer nomneper, erar<sup>36</sup> nomneper. Tefrè Jouie, tiom subbocâu."

- { Perselu schemu; atro pu(r)satu. <sup>37</sup>Pessondro stafflare<sup>m</sup>  
 { Ordine (convivas) ἰζέρω; (dapes) exponito. Piatoriam [humeralem]  
 { nertruco persi fetu; surront, capirse persom osatu.  
 { sinistram ad frontem facito; deinceps, capide (in) fronte †orato.  
 { Suror pesnimu, puse sorsu.  
 { Dein (precem)? ministrato, ut †πυγῇ.  
 { Ape pessondro purdingus, <sup>38</sup>proseçeto erus dirstu.  
 { Postquam piatoriam porricies, prosectum illis assignato.  
 { Enom uesticiar sorsalir, destruco persi, persome erus dirstu,  
 { Tum festivae †πυγῆας dextram ad frontem, protinus illis assignato,  
 { pue sorso purdingus. Enom <sup>39</sup>uesticiam stafflare<sup>m</sup>, nertruco  
 { ac †πυγῇ porricies. Tum festivam [humeralem], sinistram  
 { persi, sururont erus dirstu. Enom pessondro sorsalem,  
 { ad frontem, deinceps illis assignato. Tum piatoriam †πυγῆαν  
 { persome pue persnis fust, ife <sup>40</sup>endendu, pelsatu. Enom  
 { protinus ac ministraverit, ibi incendito, comburito. Tum  
 { pessondro<sup>m</sup> stafflare<sup>m</sup>, persome pue pe(r)snis fus(t), ife  
 { piatoriam [humeralem], protinus ac ministraverit, ibi  
 { endendu, pelsatu.  
 { incendito, comburito.

35. Tefrali must probably be a play on the word. Tefrus Jovius is the deity, and Tefro = τέμαχος IV 2. = τέμενος VIIa. 46. This suggests a like play of words in VIb. 9, where the god Fiso (Fidius) is called Fisuio (qu. Fiducius), and his Mefa spefa are entitled Fisouina, (qu. Fiduciarius). See also on Tursitu to VIIa. 51.

37. Stafflare<sup>m</sup>: see on Ia. 31.

38. Westiciar, gen. Supply τῇ, as IIa.

41. In fact scalçeto, the allotted portion, might be added, as VIb. 16.

38, 39. The intimate relation of Persome pue, as *statim* quòd, proteus ac, is clear.—β. Persnis fust. The composition is regarded by A.K. to prove that Persni-hinu Persnis fust are *passive* deponents; Persnis is assumed = Persnitos. —These tenses are *also* comparable to a Greek verb in -μι. Indeed, when A.K. treat -ni of Persni as added to the pre-

sent tense (like ζευγ-νυ-μι), they suggest this theory, and perhaps ought not to find -ni in the past partic.

40. The moment I believed Ententu to mean incendito, I concluded that Pelsatu was comburito: and afterwards found it to explain Vb. 11, as well as IIa. 43. I regard this as full verification. That Pelsano IIa. 6, etc., is so widely different, should no more surprise us than the difference of Vello and Vellus, Pecto and Pectus, Uro and Urina, Crema and Cremorem.

40. β. Uaso, acc. of conson. decl. may be in apposition to Porse, (as, Urbem quam statuo, vestra est): or if Subra may govern accus. it is governed by Subra, which is its logical relation.—As VIa. 19 the *same* fire-vessels were to be used on three occasions, so here the festive meat is to be roasted over the *same* vessel (or vessels, if we make Uasof of it) as

{ Enom uaso, porse pesondrisco habus(t), <sup>41</sup>serse<sup>f</sup> subra  
 { Tum vas, quodcunque cum piatoriis habuerit, dorsa suprâ  
 { spahatu, anderuomu, sersitu, arnipo comatir  
 { (verubus) figito, †interjicito, †*νοτισάτω* (versato) donec †coctis  
 { pesnis fust. Serse<sup>f</sup> pisher comoltu; sersê<sup>r</sup> comatir  
 { ministraverit. Dorsa quivis molâ-conspergito; dorsis †coctis  
 { persnimu. <sup>42</sup>Purdito fust.  
 { ministrato. Profanum fuerit.

<sup>43</sup>VOCUCOM JOUITU, pone ovi<sup>f</sup> furfant, vitlu toru trif fetu. Marte  
 Horse fetu, popluper totâr Ijouinâ, totâper Ijouinâ. Uatuo<sup>m</sup> ferine  
<sup>44</sup>fetu: pôni fetu: aruiom fetu. Taçes persnimu. Proseçetir  
 fa(r)sio<sup>m</sup>, ficla<sup>m</sup> arsueitu. Surront naratu, puse uerisco Treblanir.

<sup>45</sup>VOCUCOM COREDIER, vitlu toru trif fetu. Honde Çerfi fetu,  
 popluper totâr Ijouinâr, totâper Ijouinâ. Uatuo ferine fetu:  
 aruiom <sup>46</sup>fetu; heri uinu, heri pône fetu. Taçes persnimu. Pro-  
 seçetir *tessedî*<sup>m</sup>, ficla<sup>m</sup> arsueitu. Surront narratu, puse uerisco  
 Treblanir; eno ocar <sup>47</sup>pihos fust. Suepo esome esono ander-  
 uacose uaçetome fust, auif asseriato; uerofo Treblanu couertu:  
 reste<sup>f</sup> esonô<sup>m</sup> feitu.

{ <sup>48</sup>Pone poplo<sup>m</sup> affero<sup>m</sup> heries, auif asseriato etu; sururo  
 { Quum populum recensere voles, aves observatum ito: deinde  
 { stiplatu, pusi ocerer pihanner. Sururont combifiatu: eriront  
 { cantato, velut arcis piandae. Deinceps †contemplator: iisdem  
 { tuderus auif <sup>49</sup>seritu. Ape angla †combifiançiu<sup>f</sup>, perca  
 { limitibus aves servato. Postquam alitem conspicies virgam

49. Combifiançiu<sup>f</sup>. We seem to need the 2nd pers. -çius.

were the expiatory meats. But dat. pl. Uasus, acc. pl. Uasof, would be irregular.

41. A.K. say of Spahatu, "mit *Dehnung* für Spâtu." I far more easily believe in a contraction, and that the true root is Spahe or even Spaf; the verb being derived from the noun Spafo. —β. Ander-uomu, has no strict parallel. It may have an adverbial sense, equivalent to *Interdum*, if Uomu be an ablative. But we twice have the imperat. An-oui-himu VIb. 49; and the sounds O, U admit so easy transposition, that, (Owihimu to Owimu being a recognised step,) one more step to Womu seems a very slight liberty. Guided then by 49, I render Uomu = Owimu, jactio: and interpret *interjicito*, "toss it from time to

time."—γ. Sersitu (Zersitu) *νοτισάτω*, reverse it; *ἄς ἐνθα καὶ ἐνθα αἰόλλει* of Odys. 20, 27.

42. Purdito fust. Too abrupt. Cmp. VIIa. 46, which has Enom; and Ib. 38, which has Eno esono, prefixed.

43-46, see notes on Ib. 10-20. The whole of this has been translated by A.K. with remarkable success. I have only added half a dozen words.

48. Eriront, implies a dative Erir, illis. On this ground (I suppose) A.K. so stiffly resist Erus, illis; or rather, never once seem to suspect in it such a sense. Yet neither do they offer any interpn. whatever of Erus, nor is Erir nor Eris anywhere found separate.

49. There is a confusion between 2nd

{ arsmatiam anouihimu, cringatro hatu. Destrame scapla  
 { militarem †rejcito, lituum capito. Dextrum in humerum  
 { anonihimu; pir endendu. Põni <sup>50</sup>esononte ferar, pufe pfr  
 { †rejcito; ignem incendito. Thus in sacrum feras, ubi ignis  
 { entelust. Ere fertu, poc perca arsmatiam habiest: erihont  
 { †incalucrit. Ille ferto, qui virgam militarem habebit: idem  
 { aso<sup>m</sup> destre onse fertu. Erucom prinuatur dur <sup>51</sup>etuto; perca<sup>f</sup>  
 { calathum dextrâ ansâ ferto. Cum illo patricii duo eunto; virgas  
 { Poniciater habituto. Ennom stiplatū "Parfa Desua—  
 { Punicæ mali habento. Tum carmine invocato "Parrham Δεξιὰν—  
 { seso, tote Iouine—" Sururont combifiatu Uapcfe  
 { sibimet urbi (que) Iguvinac—" Deinde conspicio [Curias] ad  
 { Auieclu(f), neip <sup>52</sup>amboltu, prepa Desua combifiançi(ust).  
 { Augurales, nec [oculos reflectito], antequam Δεξιὰν conspiciet.  
 { Ape Desua combifiançiust, via auiecla esonome ituto,  
 { Postquam Δεξιὰν conspiciet. viam auguralem in sacrum eunto,  
 { com peracris sacris. Ape Acc(r)soniame <sup>53</sup>hebetafe benust,  
 { cum τελεῖαις hostiis. Postquam Aquiloniam ad [columnas] venerit,  
 { enom termnuco stahituto. Poi perca arsmatia habiest,  
 { tum apud terminum stanto. Qui virgam militarem habebit,

and 3rd person in *Heries*, *Combifiançiust*, *Ferar*. One may fancy *t* lost in *Heries*, but this is impossible with *Ferar*. The phenomenon at first inclined me to take *Angla* as nom. and interpret *Combifiatu*, *convenito*, "meet," rather than *conspicito*, *look*. I now believe that the ambiguity of the imperative, which may be either 2nd or 3rd p. confused the mind of the engraver, both here and in some other places.—β. It would be satisfactory, if we could obtain a clear etymology of *Combifia*. I suspect that its root *Pifia*,—(for β is only euphonic, as the Greeks say *tom batéra* for *τὸν πατέρα*,)= *Picia* = *Spicia*. When *σκεπ* turns into *Spec*, one might almost expect some other language to have *Spep*. What else is Engl. *Peep* but *Spy*? Notoriously *Spec* = *Späh-en* of Germ. = *Spy*. Also Gaelic has dropt *s* from the root *Spec*; since *Beachd* is *Speculate*, *Watch*, *Spy*. If then *Pifia* really means "to look out," it is probably in form and fact = our *Peep*.—γ. That *Rejcito* in two different senses exactly suits each time, implies that we have alighted on the right word.

50. *Erihont* here = *Eront* of VIb. 24.

A.K. treat *h* as a *proper* part of *hont* = *dem*; and refer to Gothic *Hun*, where I cannot follow them. But I see weight in *Hontac*, inde, as implying that *h* is *lost* in *Erafont*, *Eront*, etc.—β. *Aso*, evidently some vessel. A.K. suggest *Arula*, as diminutive of *Asa*, *ara*. Yet *Eso* of the earlier dialect, IV. 15, IIa. 40, is likely to be the same vessel. A basket or coffer was essential to carry frankincense and sacrificial gear. Cmp. the *Mandrachlo* VIb. 4.

51. *Seso*, with *Sueso*, VIIb. 1, lead me now to translate final *-so* by *-met*. In etm. *-so* may = *-pte* or *-pse* of popular Latin; as *suâpte culpâ*, *reapse*; if *-so* conceals *isso*, *ipso*. (See *csso* VIa. 2.) By analogy of *Tefe*, *tibi*, we should have *Sefe*, *sibi*; yet if *Siom* were acc. (as *Tiom* is acc.), perhaps *Sefe* admitted contraction. *Sibimet* is the sense we need.

52. *Amboltu*; in sound is like *Am-bulato*; but that sense does not here suit. We want *oculos reflectito*; to which *An*, *re*, agrees. In Breton and Welsh, *Gwel* means *sight*; Welsh, *Wela*, *look*; Possibly *Anboltu* = *re-spicio*.—β. For

{ eturs(i)tahamu. Eso eturs(i)tahamu: "Pis est totar <sup>54</sup>Tarsinater, trifor Tarsinater; Tuscer, Naharcer, Jabuscer nomner?  
 { ecsecrato. Sic ecsecrato: "Quis est urbis Tadinatis, agri Tadinatis, Tusci, Naharci, Japudisci nominis?  
 { e(re) etu eh esu poplu. Nosue ier che esu poplu, so pir habe(r)  
 { ille ito ex hôc populo. Nisi ibis ex hoc populo, si quid habes  
 { <sup>55</sup>esme pople, portatu ulo pue mers est, fetu uru  
 { in hoc populo, portato ðillûc ðquo? fas est, facito ðullâ re,  
 { pirse mers est. Trioper eh eturs(i)tahamu; ifont ter-  
 { quâcumque fas est. Ter ecsecrato; ibidem a.l ter-  
 { mnuco com prinuatir <sup>56</sup>stahitu. Eno deitu: "Arsmahamo.  
 { minum cum patriciis stato. Tum dicito: "Armamur (?)  
 { caterahamo, Jouinur!" Eno com prinuatir peraeris sacris  
 { ðeatervemur, Iguvini!" Tum cum patriciis τελευταις hostiis  
 { ambretuto. Ape ambrefurent <sup>57</sup>terminome, benurent  
 { ambiunto. Postquam ambierint in terminum, (et) venerint  
 { terminome com prinuatir, eso persnimumo taçetur:  
 { in terminum cum patriciis, sic (prece) ministrato taciti:

"Çerfe Martie! Prestota Çerfia Çerfer <sup>58</sup>Martier! Tursa Çerfia Çerfer Martier! totam Tarsinatem, trifo(m) Tarsinatem; Tuscom, Naharcom, Jabuscom nome; <sup>59</sup>totar Tarsinater, trifor Tarsinater, Tuscer, Naharcer, Jabuscer nomner  
 { nerf, çihitu<sup>f</sup> ançihitu<sup>f</sup>; jouie<sup>f</sup>, hostatu<sup>f</sup> <sup>60</sup>anhostatu<sup>f</sup>,  
 { principes, citatos non-citatos; ðjuvenes, hastatos non-hastatos,

Quâm we have Pane, VIIa. 46. Prepa may appear degenerate from Prepan, Prepam.

55. Esme pople (dative). See Appendix I. on Locative cases.

57. The Præstita is daughter of Çerfus, and Çerfus is son of Mars. Tursa and Præstita are sisters, A.K.

59. Çihituf = citos *in form*; say A.K. —We may conjecturally explain Principes citatos vel non citatos, as those who are or are not Senators. The Senator was not only enrolled, conscriptus; he was specially summoned to the Senate at every meeting. This may serve, till we get something more certain. —β. The contrast of Nerf, arsmom, Principes, exercitum; here changes to Nerf, jovief. May we not infer that Jovief = juvenes; the juniores, liable to serve in the army? —γ. If so, Hostatuf naturally means

Hastatos:—the men of military age, whether actually armed for the militia, or Anhostatuf, not so armed.

60. A.K. interpret from Tursitu to the end, as a series of ablatives; then the verb equivalent to *Perditote* is omitted! I confess I had thought that (as in Latin) the verb might take the number of the nearest nomin. But the plural Fututo in 61 primâ facie discountenances us in taking Tursitu as a verb.—Of the ablatives, four seem pretty clear; if we may trust the Sanscrit lore by which A.K. identify Sautu with *śatṛp*. When they refer Ninetu to ningo, I wonder that they do not appeal to *vépos* for Nepitu.—In the four first ablatives, I look rather to words of moral sense. In the two last I have in mind Soph. Œd. T. 270, 1.—A.K. in Preplotatu see *inundation*: but is not that in Sautu?

{ tursitu, tremitu,—hondu, holtu,—ninctu,  
 { (perditote) [ecsecratione et terrore, cæde et seditione], nivibus  
 { nepitu,—sonitu, sauitu,—preplotatu, previ(c')latu.  
 { et nubibus, tonitru et imbre [segetum lue et prolis abortione].

<sup>61</sup>Çerfe Martie, Prestota Çerfia Çerfer Martier, Tursa Çerfia Çerfer Martier, *fututo foner pacrer pase vestrâ*, poplé totar Ijouinar, <sup>62</sup>totê Ijouinê; ero(m) nerus[*principibus*] çihitir ançihitir, jovies hostatir an(h)ostatir, ero<sup>m</sup> nomne, erar nomne.

{ Ape este dersicurent, eno <sup>63</sup>deitu, "Êtato Ijouinur!"  
 { Postquam ita dixerint, tum dicito, "Itatum, Iguvini!"  
 { porse perca<sup>m</sup> arsmatia<sup>m</sup> habiest. Ape este dersicust,  
 { quicumque virgam militarem habebit. Postquam ita dixerit,  
 { duti ambretuto eurent. Ape termnome <sup>64</sup>couortuso,  
 { bis ambiunto iidem. Postquam in terminum converterunt,  
 { sururont pesnimumo. Sururont deitu, "Êtaians," deitu :  
 { deinde (prece) ministranto. Deinceps dicito, "Itent!" dicito :  
 { enom tertim ambretuto. Ape termnome benuso, <sup>65</sup>sururont  
 { tum tertium ambiunto. Postquam in terminum venerint, deinceps  
 { pesnimumo. Sururont deitu, "Êtaias!" Eno prinuatur  
 { (prece) ministranto. Deinceps dicito, "Itent." Tum patricii  
 { çino ctuto erafont via, pora benuso.  
 { [domum] cunto easdem vias, † quibus venerint.

## TABLE VIIa.

## FOUR MORE TRIPLET SACRIFICES.

<sup>3</sup>Fondlire abrof trif fetu, heriei rofu, herici peiu. Çerfe Marte feitu, popluper totar Iiouinar, totâper <sup>4</sup>Ijouinâ. Uatuo ferine feitu, pôni fetu, aruio fetu. Taçes persnimu. Proseçetir mefa<sup>m</sup> spefa<sup>m</sup>, fiela<sup>m</sup> arsueitu. <sup>5</sup>Surront narratu, puse uerisco Treblanir.

62. Dersicurent, for Dedicurent, redupl. tense = dixerint; from præterite stem Dedic = dix. A.K.

63. "Itatum;" a supine of frequentative verb. Difficult syntax. Are we to suppose that the Umbrians use the

supine for the Latin impersonal; so that Itandum gives the sense?—Evidently the bearer of the perca arsmatia exercises *military* command, verifying my sense of Arsmatia.



{ Ape traha Sahata<sup>m</sup> combifiançust, enom erus dirstu.  
 { Postquam trans Sahatam conspectum ceperit, tum illis assignato.  
 \*<sup>6</sup>RUBINE porcâ trif, rofa ote peia, fetu Prestote Çerfie Çerfer  
 Martier popluper totar Ijouinar, totâper Ijouinâ. Persaia fetu,  
 pôni fetu, arvio fetu. Surront narratu, pusi pre uerir Treblanir.  
 Taçes persnimu. <sup>8</sup>Proseçetir struçla<sup>m</sup>, ficia<sup>m</sup> arsueitu.

{ Ape †supo postro pepe(r)scus, enom pesclu RUSEME  
 { Postquam offas in posticum ordinaveris, tum ordine [in porticu]  
 { uesticatu Prestote Çerfie <sup>9</sup>Çerfer Martier, popluper totar  
 { festivato Præstitae Cerfiæ Cerfi Martii pro populo, etc.  
 Ijouinar, totâper Ijouinâ.

{ Enom ueschir ADRIR, RUSEME, eso persnihimu :  
 { Tum vasculis nigris, [in porticu], sic ministrato :  
 "Prestota Çerfia Çerfier Martier, tiom esir ueschir *adrir*,  
 popluper totar Ijouinar, totâper Ijouinâ, erer nomneper, <sup>11</sup>erar  
 nomneper. P. Ç. Ç. M. \*PREUENDU *uia<sup>s</sup> ecla<sup>s</sup> attero<sup>m</sup>* tôte Tarsin-  
 ate, trifo Tarsinate ; <sup>12</sup>Turscé, Naharcé, Japuscé, nomne ; totar  
 Tarsinater, trifor Tarsinater ; Tuscer, Naharcer, Jabuscer <sup>13</sup>nerus  
 çitir ançihitir ; jouies hostatir an(h)ostatir ; ero(m) nomne.

P. Ç. Ç. M. futu fons, <sup>14</sup>pacer pase tua, pople totar Ijouinar,

\*† Operito vias [secretas saltuum].

#### TABLE VIIa. (Roman letter).

3. Heriei, optative = Herijei of IIa.  
 16.

8. The Rusa must be some part of the temple ; — the court ? the portico ? — suitable for a feast. A.K. suggest Ruseme, *ruri*, in the country ; but this is forbidden me by my other renderings. They do but give for Ape supo, etc. "Postquam — a posterior — erit, tum in sacrificio (?) ruri (?) *saltato* Præstitæ, —"

11, 27. Preuendu, Ahauendu, seem necessarily to mean Operito, Aperito. "Shut the road to our enemies, *open* the road to our people." Benfey interprets Ap-crio, bend up ; Op-erio, bend across ;\* comparing (Lithuanian ?) At-weru, Uz-weru ; with Ap-erio, for Ap-verio, root Varus, crooked. This is probable, if no more. So, from Wenden, turn, (or from Engl. Bend, Latin Pandus,) we see a possible etymon of Preuendu, *turn in front*, = shut ; Ahawenda, *turn off*, =

open ; if Aha = Ehe (cmp. Ahtre, extra) or else Aha = ab, Danish af, Engl. off.

11 β. Via ecla attero, *may* be three nouns in apposn. More probably they have syntax like Vias asperas montium. If so, a likely prayer would be, Operite vias *secretas* montium. On turning to the Welsh dictionary with this notion, I found Achel, latebra ; Achilles, refugium ; Achlesu, perugas recipio ; evidently a native family of words. If Eclo were connected with this, it might mean latebrosus, or rather latens. — For atero<sup>m</sup>, which I fancy might mean Montium or Saltuum, I can find nothing nearer than Greek αλσος, αλτος, stem αλτες, which in Italy would a priori be Alter (in spite of Latin saltus) as γεγε(σ)-os = gener-is. We do not know the Umbrian for mountain ; if it be not Alp, it may be Atter. (A nom. Ater would probably make Atro, not Atero.)

totè Ijouinè erom nomne, erar nerus çihitir ançihitir, joviès<sup>15</sup> hostatir an(h)ostatir. P. Ç. Ç. M. saluom seritu poplom totar Ijouinar, salua<sup>m</sup> seritu<sup>16</sup> totum Ijouinam. P. Ç. Ç. M. saluo seritu popler totar Ijouinar, totar Ijouinar, <sup>17</sup>nome. Nerf, arsmo; uiro, pequo; castruo, frif; salva seritu. Futu fons, pacer pase tua, popler totar Ijouinar, <sup>18</sup>totè Ijouinè, erer nomne, erar nomne. P. Ç. Ç. M. tiom esir uesclir adrér, popluper<sup>19</sup> totar Ijouinar, totâper Ijouinâ, erer nomneper, erar nomneper. P. Ç. Ç. M. tiom <sup>20</sup>subbocau.

{ Prestotar Çerfiar Çerfer Martier foner frite! tiom subbocau.  
 { Præstitæ Çerfiæ Çerfi Martii bonæ †δαίμων! te venerabor.  
 { Enom persclu eso deitu: <sup>21</sup>P. Ç. Ç. M! tiom isir uesclir adrîr  
 { Tum ordine hoc dicito: te his vasculis nigris  
 { tiom plener,—popluper totar Ijouinar <sup>22</sup>totâper Ijouinâ, erer  
 { te plenis,—

nomneper, erar nomneper. P. Ç. Ç. M. tiom subbocâu. Prestotar <sup>23</sup>Çerfiar Ç. M. foner frite! tiom subbocâu.

{ Enom uesticatu, ahatripursatu. Enom ruseme <sup>24</sup>persclu ues-  
 { Tum festivato, (dapes) exponito. Tum [in porticu] ordine fes-  
 { ticatu Prestote Ç. Ç. M. popluper totar Ijouinar, totâper  
 { tivato Præstitæ Cerfiæ, etc.

Ijouinâ.

{ Ennom uesclir <sup>25</sup>ALFIR persnimu. Superne adro<sup>m</sup> trahuorfi  
 { Tum vasculis albis ministrato. Superne nigrorum transvorsim  
 { andendu.  
 { imponito.

Eso persnimu: “Prestota Ç. Ç. M.! tiom <sup>26</sup>esir uesclir *alfir*, popluper totar Ijouinar, totâper Ijouinâ, erer nomneper, erar nomneper. P. <sup>27</sup>Ç. Ç. M. \*AHAEUNDU *uia'* *ecla'* *attero*<sup>m</sup>, pople totar Ijouinar, totè Ijouinè; poplér totar Ijouinar, <sup>28</sup>totar Ijouinar nerus çihitir ançihitir, jouies hostatir anhostatir, ero<sup>m</sup> nomne, erar nomne.

Prestota Ç. <sup>29</sup>Ç. M.! saluom seritu poplo<sup>m</sup> totar Ijouinar, salua<sup>m</sup> seritu totam Ijouinam. P. Ç. Ç. <sup>30</sup>M.! saluom seritu popler totar Ijouinar, totar Ijouinar nome. Nerf, arsmo; uiro, pequo; castruo, frif; <sup>31</sup>salua seritu. Futu fons, pacer pase tua

poplé totar Ijouinar, totè Ijouinè, erer nomne, erar nomne, P. <sup>32</sup>Ç. Ç. M. ! tiom esir uesclir *alfer* popluper totar Ijouinar. totâper Ijouinâ, erer nomneper, erar <sup>33</sup>nomneper. P. Ç. Ç. M. ! tiom subbocâu. Prestotar Çerfiar Ç. M. foner frite ! tiom <sup>34</sup>subbocâu.”

Enom persclu (*ordine*) eso persnimu :

“P. Ç. Ç. M. ! tiom isir uesclir alfir, tiom plener, <sup>35</sup>popluper totar Ijouinar; totâper Ijouinâ, erer nomneper, erar nomneper. P. Ç. Ç. M. ! tiom <sup>36</sup>subbocâu. Prestotar Çerfiar, Ç. M. foner frite ! tiom subbocâu.”

Enom uesticatu, ahatripursatu. <sup>37</sup>Uestica<sup>m</sup> et mefa<sup>m</sup> spefa<sup>m</sup> scalsie conegos fetu Fisovi sançii, popluper totar Ijouinar, totâper Ijouinâ. Surront <sup>38</sup>narratu, puse post uerir Tesenocir.

{ Uestisiar erus ditu. Enno uestisia<sup>m</sup>, mefa<sup>m</sup> spefa<sup>m</sup>, sopam  
{ Festivæ (τ) illis dato. Tum festivam, †jceur [scissum], offam  
{ purome efurfatu : <sup>39</sup>supra spahamu. Tra<sup>f</sup> Sahatam etu.  
{ in igne †effrigito : supra (ignem) veru-figito. Trans Sahatam ito  
{ Ape traha Sataha couortus, ennom comoltu, comatir  
{ Postquam trans Sahatam converteris, tum molâ conspergito, coctis  
{ persnihimu. Capif <sup>40</sup>sacra<sup>f</sup> aitu.  
{ ministrato. Capides sacras †disponito.

<sup>41</sup>Trahaf Sahate uitla<sup>f</sup> trif feetu Turse Çerfier Çerfer Martier, popluper totar Ijouinar, totâper Ijouinâ. Persaca fetu : pôni <sup>42</sup>fetu : aruio fetu : taçes persnimu. Proseçetir strucla<sup>m</sup>, ficlam arsucitu. Surront narratu, puse uerisco Treblanir.

Ape <sup>43</sup>purdingiust, carsitu, pufe †abrons facurent. Puse erus dersa, ape erus dirsust, postro combifiatu;—Rubiname, erus <sup>44</sup>dersa : enem traha Sahatam combifiatu, erus dersa. Enem Rubiname postro covertu ; comoltu, comatir persnimu, et <sup>45</sup>capif sacra(f) aitu. Enom traha Sahatam covertu ; comoltu, comatir persnihimu : enom purditom fust.

{ <sup>46</sup>Postertio<sup>m</sup> pane poplo<sup>m</sup> andirsafust ; porse perca<sup>m</sup>  
{ Post tertium (diem) quàm populum indicaverit ; quisquis virgam

43. Abrons. A.K. justly regard this word as monstrous and impossible. A *Latin* carver, reading *Abrom*, in Etruscan text, may have mistaken *m* for *ns*. I do not think he could have so mistaken *f*. Hence I incline to read *Abrom*, in spite of Ib. 33.

44. Combifiatu, compared with Com-pifiaja, Ib. 25, is of great importance as first disclosing to us that -aja is optative mood.

{ arsmatia<sup>m</sup> habiest, et prinuatur dur, tefruto, Tursar, es<sup>o</sup>  
 { militarem habebit, et patricii duo, ab τεμέλει Tursæ, hoc  
 { taçetur <sup>47</sup>persnihimumo;  
 { (*hanc precem*) voce submissâ ministranto:

“Tursa Jouia! totam Tarsinatem, trifo<sup>m</sup> Tarsinatem, Tuscom, Naharcom, Jabusco<sup>m</sup> nome<sup>m</sup>; totar <sup>48</sup>Tarsinater, trifor Tarsinater, Tuscer, Naharcer, Jabuscer nomner nerf, çihitu<sup>f</sup> ançihitu<sup>f</sup>; jouie<sup>f</sup> hostatu<sup>f</sup> an(h)ostatu<sup>f</sup>, <sup>49</sup>tursitu, tremitu; hondu, holtu; ninctu, nepitu; sunitu, sauitu; preplo hotatu, preuiçlatu. Tursa Jouia! futu fons, <sup>50</sup>pacer pase tua, pople totar Jouinar, totê Jouinë, erar nerus çihitir ançihitir, jouies hostatir anhostatir, erom <sup>51</sup>nomne, erar nomne.

{ Este trioper deitu. Enom juenga<sup>f</sup> †peracrio tursituto,  
 { Ita ter dicito. Tum juvencas ἀκपालς sacrantō,  
 { porse perca<sup>m</sup> arsmatia<sup>m</sup> habiest, et <sup>52</sup>prinuatur. Hondra  
 { quisquis virgam militarem habebit, et patricii (*illi duo*). Infra  
 { furo<sup>m</sup> Sehemeniari hatuto, totar pisi heriest. Pafe trif pro-  
 { [Fora] Semoniæ capiunto, urbis qui volet. Quas tres pri-  
 { mom haburent, ca<sup>f</sup> Acersoniem <sup>53</sup>fetu Turse Jouie, popluper  
 { mum ceperint, cas in Aquiloniâ facito Tursæ Joviæ, pro populo  
 totar Jouinar, totâper Jouinâ. Surront narratu, puse uerisco Treblanir. Aruo<sup>m</sup> fetu: <sup>54</sup>persaca fetu. Struçla<sup>m</sup>, ficla<sup>m</sup>, pro-seçetir arsueitu. Taces persnimu: pônî fetu.

51. Peracrio is *neut.* pl. (May it, in the *adjective*, be of all genders?) Peracnio<sup>m</sup>. gen. pl. is strained syntax “Juvenças ex egregiis,” i.e. egregias. The omission of final *f* and *m* where it leaves the number and sense uncertain, is wonderful.—Tursituto, pl. of Tursitu; is found only with the goddess Tursa; perhaps allusively.

52. Promom. This word is important,

as fixing the scope of the whole. It was a *seizure* of cattle. We presume, the owners were indemnified. Cmp. Va. 1-10.—Pisi heriest, quisquis volet, is plural in idea, and hangs on to the plural verb Hatuto.—Acersoniem = Aceronie of Ib. 43. See Appendix I.

54. Persaca fetu. This seems strangely out of place: but cmp. IIa. 13. It comes like an afterthought.

## TABLE VIIb.

## Ἐϋθουαι OF THE MAGISTER.

{ Pisi panupei fratrexs fratrūs Attiersier fust, erec suēsō  
 { Qui quandoque †magister fratribus Attidiis fuerit, ille †suāmet  
 { fratrecate portuja seuaenē frātrōm <sup>3</sup>Attiersio<sup>m</sup> descenduf; pifi  
 { fraternitati portet puos frātrū Attidiorū [indices]; quos  
 { reper fratreca pars est erom ehiato<sup>1</sup>, ponno juengar tursiandu  
 { re pro fraternā †par est esse [exhibitos] quum juvenē sacrabuntur  
 { hertei. <sup>3</sup>Appei arfertur Attiersir poplom andersāfust, suc  
 { ultro. Postquam †dictator Attidius populū indicaverit, si (magis-  
 { neip portust issoc, pusei subra serehto<sup>m</sup> est, <sup>1</sup>fratrecei motar  
 { (ter?) non portaverit hoc? velut supra scriptum est, magistro multa  
 { sins, a. ccc.  
 { sint (irrogentur), asses trecenti.

## TABLE VIIb. (Roman letter).

1. Suc-so, suā-met, on -so, see VIb. 51. Sue, = suā, follows from Tua, tua; Vestra, vestra.—In 2, we have Fratrecō = fraterno; naturally then, Fratrecat = fraternitat. Fratrecs with dative Fratreci in 4, gives us grammatical instruction as to the nom. of the *conson.* decl. Indeed Fons, nom. of conson. decl. is similar.

2. Descenduf, is the noun with which Sewaene agrees. It may express either sacrificial gear or (what may seem too modern a thought) a *warrant* from the magistrate to seize the cattle "ultro;" or perhaps rather *insignia* understood as a warrant; *indicia*. If Descenduf = Dersenduf, (as Desua for Dersua,) we might get *Indicia* out of it. True, it is masculine, but *Index* is used for *Judicium*.—β. Pars, I suppose may = Latin adj. *par*.—γ. Ehia-to, a participle. Since Habeto

becomes Hah(i)tu, Hatu, it is possible that E-hia-to means Ex-hibi-to. — δ. Ponno (so in the inser.) is possibly the more correct spelling everywhere.

3. Appei, to judge by ἐπει, is less correct than Ape (Api, Apei).—β. Attiersir in nom. is comparable to Fisiom for Fisiom. This clause is of value, as disclosing the syntax of VIIa. 46.—γ. Issoc, neut. sing. alluding to Descenduf, masc. pl. which is strange. Issoc (so in the inser.) seems to mean only Esoc, hoc.

It is remarkable that the Etrusco Umbrian portion ends with a fine on the dictator by the magistrate or quaestor with a vote of the majority of the brethren; and this ends with a fine on the magistrate for neglect, when the dictator has initiated proceedings:—if at least I understand the passages.

## APPENDIX I.

### ON THE LOCATIVE CASES.

1. In Tables III. IV. and in IIa., we find the postposition Ar (= Latin Ad = Irish Ag) joined to accus. case. Asam-ar, ad aram; Spinam-ar, ad mensulam; Spantim-ar, ad patinam; but in concord with another accusative the final r vanishes; as tertiam-a(r) spanti(m). This use of ar, a- is wholly confined to those tables, and seems to indicate their antiquity.

2. Final -en (= Latin In with accus. = Greek εἰς) is also found in Table III. IV. alone. Arwam-en, εἰς ἄρουραν, in arvum; Wocōm-en, in focum; Esonom-en, in sacrum; are the only instances with accusative. With dative case, the same once expresses rest; viz. Arwe-n, ἐν ἀρούρα. But final n in Umbrian always tends to become m, as in Latin musam for μούσαν, num for μῶν; moreover final m readily vanishes. It is instructive to find in Ib. 16, Pone menes Aceponiam-em, Quum venies in Aquiloniam, (where final -em is evidently corrupt for -en) and in the parallel place of the later dialect, VIb. 52, Ape Acesoniam-e benust, Postquam in Aquiloniam venerit; where -em has become -e. At the same time, for the case of rest, "At Aquilonia," we have Aceponic (the mere dative) Ib. 43, and Accersonie-m, (dative with -m = -em = -cn, in) VIIa. 52. Thus just enough is preserved to clear up the origin of these terminations.

3. Some uncertainty hangs over the particle -ne, which we cannot overlook in Menz-ne, apud mensam, side by side with Menzarum, mensarum. Besides this, there is Armu-ne, apud exercitum, where apparently -ne is joined to *ablative*, not to dative. Does this distinguish -ne from en, as *in* and *apud*? Menz(â)-ne, or Menze-ne? of the *a*-declension, and Armu-ne of the *o*-decl. are our only instances. [Dicamne (IIa. 8) I now see to have a widely different interpretation. Ufestne, IV. 22, is wholly dark. In the *a*-declension the prevalent forms are as follows:—

tote-mc, in urbe	toter-c, in urbibus
totam-e, in urbem	totaf-c, in urbes.

Totaf-c, may be replaced by Totaf-em; so that -c, -em no doubt mean -en. Totêre is euphonic for Totêsc; as Facurent for Facusent, Totarum for Totasum, Ererec for Eressec; even in the old dialect, *s between two vowels* becoming r. A.K. are disposed to treat Totese as a variation of the dative Totes, similar to τιμαῖσι for τιμαῖς: but this seems to open

## APPENDIX I.

the new question, whether *τιμαῖσι* itself is not abbreviated from *τιμαῖσ-εν*, and similarly Totere for Totês-en. In the singular, Tote-me is anomalous. Is it for Tote-ne? If so, *m* changes to *n* in the middle of a word, and why is it not Totâ-me, with *abl.* as Armu-ne? It seems a lame reply,—“Tota-me would confound the thought with that of Totam-e.” To avoid confusion, it would have been obvious rather *not to corrupt n to m* than to change ablative to dative.

In fact in the *o*-declension this confusion does exist. Esonome (apparently) means in sacro, or in sacrum: whether from confounding Esono-me with Esonom-e(n), there are no means of deciding.

In Ib. 14, we have Wapef-em awiecluf-e, represented in V!b. 51 (later dialect) by Uapef-e auieclu. The former shows an attempt at concord, converting the postposition into a *case*, by adding -e to Awiecluf. See III. 20.

4. A new difficulty rises in two passages, where the meaning is clear; Esme pople, in hoc populo (or intra hunc populum), and Esmei stahmei, intra hoc templum. Why have we datives? The question is the same as we just now put concerning Tote-me. Apparently then the -me of Esme is the same as of Toteme. Is then Esme contracted from Esume? (I see nothing gained by inventing a new demonstr. Esmo = Eso.) *Esme* contracted is so closely in analogy to *Menzne*, that (the sense being the same) we seem forced to identify the -me with the -ne, although the latter governs an ablative in Armu-ne.

Perhaps we ought to expect, in regard to the case of Rest, such unaccountable irregularities, when in Greek the *πυροφι, ουρανοφι, σπηθεσφι* perplex us, while we have in Latin Brundusii, at Brundusium, Belli, at war; which *look* like genitives, although we read Carthagini, at Carthage; Tibure, at Tivoli. Whoever can believe that Brundisii is a “dative in disguise,” may well believe the same of Armu in Armune.

What if the radical *o* which generally vanishes in the dative of the Umbrian, stood its ground in the composition of the dative with -ne, exceptionally? Then Armune means Armoe-ne. I have no better solution.

## APPENDIX II.

## ON DERSUA, MERSTA.

Dersua has a moral notion akin to "favourable" in every passage. For instance VIb. 51, "Then let him invoke Parrha *dersua*; . . . . and let him not turn back until he get a sight of *the dersua*. After he has seen *the dersua*," etc.; where the general idea is "the *lucky* bird." Dersecor in VIa. 26, an epithet of armies, cannot mean appearing in a quarter of the heavens, but must mean something like well-omened. Again, Mersta is an opposite to Dersua, VIa. 15, 16: yet it too in its own limits is lucky. This appears from the emphatic repetition, Merstaf aucif, merstaf anglaf esonaf, VIa. 3. Notoriously in antiquity Dextra and Sinistra were, each in its turn, lucky; although Sinistra might also be unlucky. Cicero says (Divin. 2, 39), "Haud ignoro quae bona sint, sinistra nos dicere, etiamsi dextra sint:" "I am not unaware that, whatever is good, we call sinister, even if it be on the right hand;" i.e., the true sense of sinister was fortunate, prosperous; its secondary sense, left. This agrees with the two Greek words for "left," εὐώνυμος well-omened, and ἀριστερός an irregular derivative from ἀριστος, as though Optimuseculus, "second best?" Is it by chance that in Gaelic and Irish *Sonas* means prosperity, whence might come Sonas-ter = ἀριστερός? Be that as it may; if ἀριστερός be connected with ἀριστος, ἀρετή, Ἄρης, then as Ἄρης in Italy is Mars, (and ἀρῆν is Mas, maris), so ἀριστος might be Mersto. [I am aware that Vir, virtut, side by side with Marem, Martem deride à priori reasoning as to what *must* be.] On the other hand Dersua is certainly very like δεξιὰ. When the *sense* of the two words Dersua, Mersta must fulfil just the conditions which δεξιὰ and ἀριστερά do fulfil, it is far more probable that the words etymologically coincide, than that the double similarity of sound be the result of pure accident. Besides, Dersecor VIa. 26, is excellently represented in sense and sound by δεξίκοι: is this also accident?

Dersua and Mersua certainly mean *something*: yet Messrs. A.K. do not help us to guess what they can mean. They have no counter theory. What is to be said against this obvious hypothesis, started (I learn from them) by Grotefend? 1. That we already have Destro for right, and Nertru for left. This is as though we refused to believe δεξιός to mean right, and ἀριστερός left, because δεξιτερός is right, and εὐώνυμος left. Latin also has two words for left, viz., laevus connected



with Greek ; and Sinister, perhaps Sabine, and connected with Umbrian and Gaelic. Moreover Destro is obviously δεξιτρο in disguise, and Dersua is to Destra nearly as δεξιά to δεξιτρον. Against such coincidences it is in vain to argue that "the *r* in Dersua remains unaccounted for." Such delicate accuracy assumes that a language is equably developed by one law ; whereas, in fact, it is the product of many inconsistent laws acting at once, and it is sure to *import* both words and analogies from foreign sources. Loyal and Legal are both English : this is but a type of a multitude of instances. Besides we have Desua as well as Dersua ; Aceponia, Acersonia, Accesonia, for the same place.

2. A more formidable objection arises from comparing Ia. 1, 2 with VIa. 1 ; which seem to show Pernaie Postnaie as replaced by Dersua and Mersta. Now if the former mean Antica, Postica, how can the latter mean Dextra, Sinistra ? for what is *in front* is not *at the right hand*. If there were no other way of escape, I should render Pernaie, Postnaie, *early* and *late* (as I did in my first paper) rather than abandon the obvious sense of Dersua and Mersta, while unable to imagine any substitute ; for our proof that Antica, Postica are the truer rendering, begins and ends in the fact that these are words common with Latin augurs. Nevertheless, Messrs. A.K. themselves, in a remarkable quotation from Paulus Diaconus, remove our difficulty (vol. i. 98) ; for he says : "Denique et quæ ante nos sunt, antica, et quæ post nos, postica dicuntur ; et *dexteram anticam, sinistram posticam* dicimus." I am incompetent to canvass the subtle explanation offered of these words. Be the cause what it may, the fact is attested that, *through some confusion or other*, what is one moment called Antica, may the next be called Dextra. The Sabine augury, used at the installation of Numa Pompilius in Livy, is irreconcilable with Varro's doctrine, probably Latin ; the former making Antica the *east*, the latter making it the *south*. Cicero, above quoted, says that things on the right are called Sinistra, if they are good ; yet Virgil uses Sinistra of things bad. No *à priori* reasoning avails us in such a mixture of inconsistencies, nor must even verbal contradictions shock us.

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OF  
SOUTH-WESTERN ENGLISH.

BY  
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## THE HISTORY, OUTSPREADING, AND BEARINGS OF SOUTH-WESTERN ENGLISH

WITH A FEW GENERAL NOTES.

THE old speech of the land-folk of the south-west of England, seems to have come down, with a variation hardly quicker than that of the usual offwearing of speech-forms, from the language which our foreelders, the followers of the Saxon leaders Cerdic and Cynric, Porta, Stuf, and Wihtgár, brought from the south of Denmark, their inland seat, — which King Alfred calls “Eald Seaxan,” or Old Saxony, — in what is now Holstein, and from the three islands Nordstrand, Busen, and Heligoland; as the speech of some of the eastern, middle, and northern counties, — which formerly constituted the kingdoms of the East and Middle Angles, the Mercians and the Northumbrians, — might have been derived immediately from that of the founders of those kingdoms, the Angles, who came from “Anglen” as it is still called, or Old England, in what is now the duchy of Slesvig: and it is not only credible, but most likely, that the Saxons of Holstein and the Angles of Slesvig might speak different forms of the common Teutonic tongue even in Denmark.

The Danish and Swedish are so much like English that some sentences of the common talk of a Dane or Swede might be, at once, understood by an Englishman; but we should not look for a likeness to English in Danish, so much as in Friesic, the speech of the Frieses and Angles of Slesvig and Holstein, and of some islands and lands west of them, with West Friesland in Holland. The Danes, though they are a Teutonic tribe, are of the Scandinavian division of the Teutonic family, and their sway and language have come over the fatherland of the Anglo-Saxons since they left it. In some of the Friesic and Anglic bailiwicks of Slesvig, Danish is not only but little spoken, but hardly under-

stood; and Kohl, the German traveller, found that "the greatest diversity of languages, or rather of dialects, exists in the islands, arising probably from the fact of Friesic not being a written language. The dialect of the furthest West approaches nearer to English than any other. The people of Amrom are proud of the similarity. They retain the *th* of the old Icelandic (Anglo-Saxon and English), and have a number of words in which the resemblance of their ancient form of speech to the old Anglo-Saxon English is more apparent than in even the Danish of the present day: as, for instance, '*Hu mani mile?*' 'How many miles?' *bradgrum*, bridegroom; *theenk*, think, &c. At present Friesic is yielding to the Danish and the Low-German in the duchies of Slesvig and Holstein. Many names are still common amongst the people, which seem to have descended from the heathen epoch," and among them are Ehle (X-S. Ælle), and Sieg (X-S. Sige), 'Victory.' Dr. Clarke, who observed the likeness of the speech of Anglen in Slesvig to English, says he was surprised at the number of English faces he saw there.

The founder of the first West-English settlement was Cerdic. He landed in 495, with his son Cynric, and five ships, at '*Cerdices Ora*', as it was afterwards called, a place which was somewhere in Hampshire, and was most likely, as I think with Mr. Wise, *Calshot*, which has been heretofore written *Caldshore*, where 'the land runs out into the sea with no less than ten fathoms of water': and the word *ora*, *or*, would mean such a point of land. Turner says "a remarkable passage in the Saxon Chronicle, which indicates that he attacked 'West Seaxenaland' six years after his arrival (501), induces a belief that his first attempt was on some other part of the island." So Ethelwerd tells us (834) that "*Sexto etiam anno adventus eorum occidentalem circumiêrunt Britanniae partem quæ Westsexe nuncupatur*," though *circumiêrunt*, 'they went round,' the verb used by Ethelwerd, may mean only that they sailed round the west of England without landing.

In 501, two or three hundred men, the crews of two ships under Porta? landed\* and overcame the Britons at Portes-mutha, mouth of the haven, Portsmouth; and thirteen years afterward, other English were brought to England by Cerdic's nephews, Stuf and Wihtgâr; though *Wihtgar* is an odd name for an Englishman, as it is the English form of the British for an Islandman or a Wightman.

I hold, fully, the opinion of De la Villemarqué in his 'Bardes Bretons' that the battle of *Portes-mutha* was the battle of *Llongborth*, which has been sung, in a sad but high strain, by Lliwarch-Hên, in his ode "Marwnad Geraint ab Erbin" and that Geraint was the young British man of high birth, who was there slain by the Saxon sword.

I read *Llongborth*, with Villemarqué, not as *Porth y llong*, *Porth long*, the haven of ships, but as it is given by Lliwarch-Hên 'Llong borth', the mouth or opening of the harbour, and that Geraint, who was son of Erbin of Cornwall, was of noble birth is clear from Lliwarch's ode, from which we may almost gather he was young: as the ode calls him great son of his father, (*mawr mab ei dad*) as if his father was yet alive.

Cerdic and Cynric could not have carried their sway, for many years, much beyond that side of Hampshire where they landed, for in 508, thirteen years after their coming, they had to hold their footing against a British king, *Natan-leod*, whatever might have been the British form of his name, the Cornoak, '*nad an llüdd*', 'the shout of war' or aught else, who withstood him with 5000 men, but fell at *Natan-leag* or *Netly*.

It is not till the year 519, twenty-four years after their coming, when they beat the Britons at Cedicsford, or Charford? that they are said to have founded a kingdom at all; as the Saxon Chronicle tells us that then Cerdic and Cynric, "*West Seaxena rice onfengon*," began the West Saxon kingdom. As they had another battle with the Britons at Cerdices-leah in 528, and in 530 took the Isle of Wight with great slaughter, we must infer that at Cerdic's death, in 534, Dorsetshire, with its important towns *Dwrin*, Warcham? and *Durnotaria*, Dorchester — was still in the hands of the Britons, whose language was the only one spoken in the neighbourhood.

In 552 Cynric defeated the Britons at 'Searoburh,' the Roman Sorbiodunum, now Salisbury, and four years afterwards at 'Beranburh,' considered to be Banbury in Oxfordshire; and unless the inhabitants of Dorset fell in union with those of Sorbiodunum (Salisbury), or in some unrecorded battle of that time, they were free at the death of Cynric in about 560.

We cannot learn that his successor Céolwin, third king of Wessex, came to Dorset, though he made great inroads upon the Britons, and took many of their towns in other directions; his



brother having beaten them at Bedford, and taken four towns, Lygeanburh, Æglesburh, Bennington, and Egonesham, supposed by Gibson to be Leighton in Bedfordshire, (though it was most likely Lenbury in Buckinghamshire,) Aylesbury in Buckinghamshire, and Bensington and Ensham in Oxfordshire; and he himself, six years afterwards, having overcome and slain three British kings, Conmail, Condidan (Cyndylan), and Farinmail, at Deorham, now Durham. In this war three of the great cities of the Britons, Gloucester, Cirencester, and Bath, submitted to him, and seven years afterwards the Britons met him at Feðanleag, supposed to be Freethorn in Gloucestershire; and after a hard battle, in which his son was slain, and he, although nearly defeated, won the day, he ‘gehwearf thanan to his agenum,’ — ‘returned to his own people,’ as the Saxon Chronicle tells us; a proof that the part of England where he had fought was not his own.

The battle of Durham is the one in which fell *Cyndelyn*, *Cyddylan*, the *Condidan* of the chronicle, which has received (from a mistake of some scribe?) the letter *d* for *l*, and in some of these wars of Ceawlin the Dorset Britons seem to have yielded to English sway.

Mr. Freeman said at the Congress of the Archæological Institute at Gloucester, July 1860, that he had lately bought a small estate in Somersetshire, near the city of Wells; on taking possession he was surprised to find himself in the Parish of St. Cuthbert's at Wells, nearly two miles off; though the parish church of Wookey was almost within a stone's throw of his house. A glance at Dr. Guest's map at once explained the anomaly. The great campaign of Ceawlin in 577 carried the English conquests as far as the Axe: that river was for a considerable time the frontier of England, and of West Wales: but that same river was for a good part of its course the boundary of the parishes of Wells and Wookey and actually divided his own land from that of his neighbour. Ceawlin conquered Wookey, and did not conquer Wells. He conquered the lands of his neighbour, but did not conquer his own.

But the British neighbours of the West Saxons were so far from being extirpated or perfectly overthrown, that in 659, when Cénwalh was implicated in hostilities with Penda, king of the Mercians, for having repudiated Penda's sister, his queen, the Britons invaded his dominions, and he beat them at Penn-hill,

(near Crewkerne?) and drove them to the Parret, which rises at Cheddington, and runs down about four miles west of Penn-hill. Turner infers that the hostile Britons defeated at Penn-hill, had come in from the British states of Devon and Cornwall; and it is not unlikely that the Durotriges of Dorset, a few miles distant, were among them.

The Saxon Chronicle of the battle of King Cénwalh with the Britons at Penn, in the year 658, allows us to believe that after the Britons retired from the upper Axe, the river Parret, with the lower Axe, was for a long time the understood line of separation between the kingdom of the West Saxons and the land still holden by the Western Britons; as it tells us that, in the year 658, "Cénwalh gefeahf æt Peonnum wið Wealas, and hý gellýmde oð Pedridan:" "Cénwalh fought at Penn with the Welsh (Britons), and pursued them to the Parret." Sir R. C. Hoare and others have placed this battle at Penn Selwood, near Mere, in Wiltshire, making the Saxons to have followed the Britons, through bogs, woods, and streams, between twenty and thirty miles; but those who know the neighbourhood of Crewkerne, in Somersetshire, would rather believe that if Cénwalh chased the Britons from any place which still bears the name of Penn, it was Penn-hill, or Pen Domer, four or five miles east of the river Parret, which runs down between it and Crewkerne: and as we cannot well conceive why the Saxons should stop at the Parret unless it formed an insuperable barrier, or was an understood limit of their dominion, and as it could have been no greater obstacle to them than to their enemies, we can only take the other conclusion, that the land beyond it was at that time holden by the Britons. This opinion is allowed by a fact stated by Mr. Jennings, who, in his *Observations on some of the Dialects of the West of England*, says, that "the district which his glossary is designed to include, embraces the whole of the county of Somerset east of the river Parret, as well indeed as parts of Wiltshire and Gloucestershire; many of the words being common to all these counties. In the district west of the river Parret, the pronunciation and many of the words are very different indeed, so as to designate strongly the people who use them;" and, after giving some examples of verbs and pronouns from the dialect west of the Parret, he tells us that "it pervades, not only the more western parts of Somersetshire, but also the whole of De-

vonshire." This assertion is corroborated by Mr. Petheram, the author of "An Historical Sketch of the Progress and Present State of Anglo-Saxon Literature in England," who says, in a very kind and valuable letter to the writer of this Essay, "It must have been often remarked by those conversant with the dialects of Somerset, east and west of the Parret, that the latter approximates to the Devon variety, whilst to the eastward it comes nearer to that of Dorset and Wilts. I do not think it easy to find any where so great a dissimilarity in places so near to each other as is to be met with in this instance. The fact is so, but I am unable to account for it." The fact is accounted for by the Saxon Chronicle, if it justifies the author's opinion of the early western limit of the Saxon dominions; though it may not be easy to learn whether the western parts of Somerset and Devonshire were afterwards taken by Saxons who were not of the original Hampshire stock of West Saxons, or by mingled settlers from different Anglo-Saxon kingdoms; or whether the Saxons went west of the Parret, and the dialect of West Saxony was afterwards corrupted in Dorset, Wilts, and Hampshire by Saxons from other parts of England, after the union of the Heptarchy under Egbert. Athelstan seems to have first extended the Saxon rule to Exeter, which he is said to have separated from the British kingdom of Cornwall. There seems to be another hint that the Parret was a particular line of division, in an account of a Danish invasion in Alfred's time, (894); in which the Saxon Chronicle says, — "Then gathered Æðered, the ealdorman, and Æðhelm, the ealdorman, and Æðelnoð, the ealdorman, and the king's thanes, they that were at home, at the works of each city, (*byrig*, fortress,) EAST OF PÆRRET (*be eastan Pedredan*), and west of Selwood (the forest of Selwood, — the *sel*, great, *wudu*, wood, by Frome Selwood), and east and also north of the Thames, and west of the Severn," and other parts, and overtook the enemy on the banks of the Severn.

Mr. Pulman writes in his notes to his version of the 'Song of Solomon, printed by H. H. Prince Lucien Bonaparte', "that the pronunciation of *u*, as in French, is first heard at Kilminster about a mile and a half west of Axminster, on the lower Axe which nearly shuts in with the Parret. At Axminster itself, situated as it is on the very verge of Dorset, and Somerset, there is no trace of the French *u* sound, at least not among the natives

of the town." So on the old coach road to Exeter from Dorchester, a few hints of the Devonshire speech-form, begin to show themselves below the chalk hills in the neighbourhood of Bridport. Shutting in with the upper Axe is a stream called *Mark yeo*, on which is the village of *Mark*, a name which sounds strongly of *meārc*, a bundary, and if the *Parret* is *y Parwyd* of Welsh, it means also the partition.

Æscwine, Cénwall's successor, took Wessex in 674; and in 676 left it to Centwine, who is said to have driven the British, not yet extirpated, to the sea (oð sæ), which might be the eastern part of the English Channel. In 686 Mul, and Ceadwalla his brother, plundered Kent and the Isle of Wight, and Ceadwalla won Wessex: in 688 he went to Rome for baptism at the hands of the Pope, and died there. Then Ina took West Saxony, and reigned thirty-seven years. He must have possessed much of Dorset and Somerset, as he built a minster at Glastonbury, and his sister, Cúðburh, founded that of Wimborne. After Ina came Æðelheard, and Cúpréd, who had still to fight with the Welsh; and, in 754, followed Sigebriht, who was deposed by Cynewulf. Brýtric, who followed Cynewulf in 784, must have possessed Dorsetshire, as he was buried at Wareham. In 800, Ecgbriht, took the crown of West Saxony, and, as every body knows, made himself *Bretwald*, by winning the kingship of all the Anglo-Saxon settlements in the island. Æpelwulf, his son, clearly held Dorset, Somerset, and Devon, if we are to trust to the Saxon Chronicle, which tells us that he led the men of those counties against the Danes, who had first appeared, as enemies, off the English shores, in the days of Brýtric. In 832 he was defeated by the Danes off Charmouth; and Æpelbald, his successor, with Æpelbriht, who followed him in 860, was buried at Sherborne. Æpelbrit's brother and successor, Æþered, lies at Wimborne.

The great Alfred collected his men at "Ecgbrihtes stane," (Brixton Deveril?), in Wilts, and we know possessed Wedmore in Somerset; as it was there that Godrum, the Danish king, whom he beat and induced to be baptized, kept his 'Crismlýsing,' or baptismal festival. Edward, the so-called *märtyr*, who was stabbed, at the instigation of his mother-in-law Ælfrida, at Corfe Castle in 978, was buried at Wareham, and his body was afterwards translated to Shaftesbury.

In 876 the Danes took the castle of Wareham, and invaded

Dorsetshire from the mouth of the Frome in 998; and in 934 a Bishop of Sherborne took soldiers to Athelstan's camp. From all these circumstances, therefore, it seems likely that Dorsetshire fell under the power of the West Saxons, and received their language, the venerable parent of its present dialect, with Salisbury in 552, though the Britons were not driven far beyond the Parret till after the time of Cénwalh, one hundred years later.

As the Western English took place of the British east of the Axe and Parret, long before it went over them, and made its way into Devonshire, hundreds of years before it stilled the Cornoak in Cornwall, so the English forms of speech on the two sides of the Axe and Parret, and again in Cornwall, are marked by differences which, we may believe, are due to the facts of West English History.

We must gather from the laws given by King Ina for Britons as such, as well as from the British names of many of our little dells, hills, and other spots, such that Englishmen could not have known without the presence of Welshmen, that many of them, free as well as theows, were living here among the English: but yet, in matching English with Welsh stems from the primary roots, I do not think that Western English has received from Welsh so many words as I was heretofore willing to draw from it.

Many words which might be too readily taken as Welsh, are found among Teutonic tribes, who never lived with Britons either in England or elsewhere, and they seem to me to belong to Teutonic stems, and if there be two peoples who have the same stem in the same or like form, it would hardly be sound to hold that those who have the root-form of the word borrowed it from those who had it not.

For instance, the Latins had *catena* and the Welsh have *cadwyn* a chain, and if it were holden that the Welsh took the word *cadwyn* from *catena*, I should answer no. The Welsh have the stem *cadw*, formerly *catw*, to keep or hold, and their *cadwyn*, like *cadarn*, strong, is a Welsh-rooted word, whereas the Latins have *catena* without the stem, and therefore did not give it to the Welsh.

How it was that the English took from the Britons the names of places, and yet so little of their speech, we ought to understand from our settlers in New Zealand.

The main marks of south-western English, as it differs from the speech-forms of the north, even more than from those of eastern and middle English, are

1. We have, in such cases as those in the grammar, *V* for the English *F*, and *Z* for *S*, as the north has not.
2. We keep the English *sh* for the old *sc*, whereas the north have often, like the tribe of Benjamin, the *s* for *sh*.
3. We keep in full, the article, *the*, but the north men often have nothing but the consonant, and that has become *T* or *D* rather than *TH*.
4. Our *en*, the objective caseform of *he*, is not, I think, to be found in northern speech.
5. We have the full use of *Do*, in the present tense of the verb, and *Did*, with an habitual or imperfect tenseform, which is not owned in the north.
6. For I be, we be, you be, they be, our forms of the Saxon-English verb *Ich beo* &c., northmen have I am or I is &c.
7. The western affix *a* to the past participle of the verbs is now, I think, a mark only of western speech.
8. We have the preposition *to* for the northern *till*, and
9. we have the later or English consonants *ch*, *dge*, for the northern *k* and *g*, as *church kirk*, *ridge rig*.

In searching the word-stores of the provincial speech-forms of English, we cannot but behold what a wealth of stems we have overlooked at home, while we have drawn needful supplies of words from other tongues; and how deficient is even English itself without the synonyms which our land-folk are ready to give it, and how many old root and stem forms of words are used by people who might be thought to have corrupted even later forms into them.

The Dorset *pauk* to *pant* is not likely to be a broken form of *pant*, for unless *pant* be a freely formed stem, it must itself have come down through the form *pauk*.

So again, of early roots little known to English, Scotland owns two, *BING*, *DING*, and the west of England another, *ring*.

Friesian has *KRIEG*, and the dialect of Aix-la-chapelle has in almost primary root forms some verbs, which, with us, are stems of later shape:

bēng-e	bind	mēng-e	mean
fēng-e	find		

and the Transylvanian speech holds some nouns of almost the earliest form

frengd, friend  
hängd, hands.

The following piece of Dorset is added to show that matter which is usually given in the language of hard words, as the poor call them, can be given them even in their own homely speech, and therefore could be given them in plain English.

### HER MAJESTY'S SPEECH TO THE HOUSES ON OPENING THE PARLIAMENT, 1863.

(In Dorset.)

My Lords an' Gentlemen!

We be a-bid by Her Majesty to tell you, that, vor-all the hwome war in North America, is a-holdèn on, the common treäde o' the land, vor the last year, dont seem to be a-vell off.

The treäden bargain that Her Majesty have a-meäde wi' the Emperor o' the French, have, in this little time, yielded fruits that be much to the good o' bwoth o' the lands that it do work upon, and the maïn steäte o' the income, vor all there be many things ageänt us, ha'n't a-been at all hopeless.

Her Majesty do trust that theäse fruits mid be a-took, as proofs that the wealth-springs o' the land ben't aweakened.

'T have a-been a happiness to Her Majesty to zee the law-heedèn mind, that happily do show itself all drough Her dominions, and that is so needvul a thing in the well-beën and well-doen ov steätes.

A vew plans, that wull be handy vor betterèn o' things, wull be a-laid down vor your overthinkèn, and Her Majesty do eärnestly pray that in all o' your meetèns to waigh things over, the blessèns ov Almighty God mid guide your plans, zoo as to zet vorward the welfeäre an' happiness ov Her People.

## OUTLINE OF THE GRAMMAR OF THE DORSET AND SOUTH-WESTERN ENGLISH DIALECT.

### VOICE SOUNDS.

1 ee in meet.	5 a in father.
2 ee the Dorset ē.	6 aw in awe.
3 a in mate.	7 o as in rope.
4 ea in earth, or the French e in le.	8 oo as in food.

These 8 sounds are found in Dorset, both short and long, whereas the 2<sup>nd</sup>, the Dorset ē, is unheard, as a long one, in book-English. It is a sound between that of *ee* in *meet*, and *a* in *mate*; and, although it is often, if not mostly, heard in English as that of *i* in *bid*, (which is neither *bēēd*, nor *bed*,) yet it is not easily voiced as a long sound by others than Dorset or western people. It is I believe owned as a long sound by the Magyar speech.

The tendency, (known in Latin,) of an open vowel in the root to become a close one, in the derivative, or in an unaccented breathsound, holds in the English, and more in Dorset. As in Latin, *salio*, yields *insilio*, so from the stems

Man we have	huntsman:	pronounced	huntsmin,	i = 4,
Spell	"	Gospel:	"	Gospil, i = 4,
Ford	"	Blandford:	"	Blandfird, i = 4,
House	"	Malthouse:	"	Malthis, i = 4,
Coast	"	Waistcoat:	"	Waiste'tit, i = 4,
Bord }	"	Starboard:	"	Starbird, i = 4.
Board }				

The sound (1) of *ee*, as in *meet*, is mostly retained in Dorset, though it is sometimes a little shorter than that of the book-speech.



The same sound of *ea* in many other words becomes, in the west, a diphthong *eä* as

bean, clean, lean, mead.

Dorset, beän, cleän, leän, meäd.

This diphthong stands, in some cases, for that of *eä* or *eö* in Saxon-English.

In other words the English sound (1) of *ea* is a single one, n° 2, the Dorset *ē*, and

	bead,	meat,	read,
are not	beäd,	meät,	reäd,
but	bēd,	mēt,	rēd;

so that these words are still monosyllables, as they were in Saxon-English, in the forms *bæd*, from *biddan*; *mēte*, *mæte*; and *ræd*.

The sounds of *head*, *lead*, (plumbum,) *day*, *whay*, are *hed*, *led*, *de*, *whe*, with the sound of the Dorset *ē* = 3.

The variation of the vowel sounds in the speech-forms of English, as well as in the other Teutonic languages, are almost endlessly manifold.

This sound 1 has a tendency in Ireland, and in Norfolk, and therefore in the eastern counties, to become *a* = 3, as in "a hape, or a dale o' whate," a heap, or a deal of wheat, in Norfolk, and "a grate dale o' work" in Ireland.

The Norfolk men are Angles, and therefore, as truly English, they should speak better English than is that of us of the under tribe of Saxons in the west: and who knows but that *dale* and *whate* are the sounds of the old *dæl*, and *hwaete* of the early English.

*i* = 1 in a few such words as

bridge, ridge, will,

tends to the sound 4 or even 6.

In the Vale of Blackmore *will* is, at different times, *wööll*, *wull*, and *wüll*, even in the same mouth; and Mr. Halbertsma, a Friesian, says, in a work on the Friesic and Anglo-Saxon, "In the village where I was born, we said, indiscriminately, *after*, *efter*, and *æfter*."

So *wolle* and *woll*, for *will*, is found in the "Harrowing of Hell," a miracle-play of the time of Edward II.:—

'With resoun wolle ich haven hym:' 'With reason will I have them.'

'Reasoun wol y telle the:' 'I will tell thee a reason.'

The North Friesian opens some of these close sounds, as

Dat brüjd ás bätter, .

The bread is bitter.

For the English  $a = 3$  we mostly hold  $eä = 1. 3$ .

bake, cake, late, made, trade.

D. beäke, ceäke, leäte, meäde, treäde.

As the Spanish has

bien, cierto, invierno, sierra, tiempo, viento,

for the Italian

bene, certo, inverno, serra, tempo, vento,

so

“What have you made of the old lame mare that you were leading up the lane from the mead”

would be in Dorset

“What have ye a-meäde o’ the wold leäme meäre that you wer a-leädèn up leäne vrom the meäd.”

The change of the English sound  $a = 3$  into some such diphthong as  $1. 3$ . is holden in the north as well as the west. I have marked it in ten of the northern English versions of Bible books, printed by H. H. Prince Lucien Bonaparte, though, in Mr. Robson’s metrical Song of Solomon. I find  $3. 1$  or  $4. 1$  for  $3$ , as *teyste*, taste, *pleyce*, place.

For  $e = 3$  the Dorset often has  $a = 5$

beg, egg, keg, leg, peg.

D. bag, agg, kag, lag, pag.

For *ea* or  $e = 4$ , as in a few such words as earn, learn, fern, we have  $eä = 1. 3$ , as eärn, leärn, veärn, and in some few words with the sound  $a = 5$  before *r* we have  $ea = 1. 5$ , as

arm, charm, card, garden,

D. eärm, cheärm, ceärd, geärden,

so that, when we talk of playing ceärds, and walking in the geärden, we do not affect fine English, but keep to homely Dorset.

In some words again with  $a = 5$  and  $aw = 6$  we have in Blackmore  $a = 3$

Fäther, lä’gh, äfter, ha’f,

for Father, laugh, after, half.

Jaw, straw.

Jae, strae.

and  $o = 6$  before *r*, as in born, corn, horn, storm, is usually pronounced a little flatter, than in English.

The English long o = 7 mostly becomes with us wo = 8. 7  
hold, cold, fold, mould, oak.

D. bwold, cwold, vwold, mwould, woak.

Here the Dorset differs from English somewhat, though not quite, as the Spanish varies the Italian sound o = 7, into ue = 8. 3

It. foco, corpo, fonte, ponte.

Sp. fuego, cuerpo, fuente, puente.

It seems to be hard to English organs, however, to keep this long o as a single sound, for it is a diphthong in provincial speech-forms of the north, as well as of the south-west of England.

I have found it, in six of the Bible versions by H. H. Prince Lucien Bonaparte, under the forms 2. 5, — 6. 1, — 7. 5, — 8. 5, — 8. 6. In many cases our English long o = 7 takes the form of the diphthong 1. 2, 1. 3, or 7. 4, in Friesian, and I think that there is, with Londoners, a tendency to call a *stone*, a *stow*n (7. 8).

In Norfolk o = 7 is oo = 8: as *spook* for spoke, and in Northumberland it is aw = 6, as *blaw* for blow.

In a few words with the short sound u = 7 we have a diphthong 7. 8

crust, dust, rut.

D. crowst, dowst, rowt.

ow = 7 often takes on, as it sometimes takes on elsewhere, an *r*, as *hollor* for *hollow*.

This *r* has most likely come in, as a needful division against the hiatus, before a vowel.

The English ay = 3 or 3. 1 become in Dorset aÿ = 5. 1,

hay, may, pay, stay.

haÿ, maÿ, paÿ, staÿ.

The English diphthong oi = 6. 1 is mostly, with us, wöi = 8. 4. 1 or 8. 7. 1

Boil, spoil, point, toil.

D. Bwoil, spwoil, pwoint, twoil.

In Norfolk *oi* seems to become 4. 1, as *vīce*, *spīle*, for voice, spoil.

We keep the English ou which, in the north, often becomes oo = 8.

A tendency to diphthongs holds in Teutonic speech through most if not through all of its forms, and those of Dorset are well upholden by the twin-vowels of Saxon-English and Friesian.

beām,	beam.	heōrt,	heart.
beō,	be.	meārc,	mark.
ceālf,	calf.	neōd,	need.
deāth,	death.	preōst,	priest.
eāld,	old.	reām,	membrane.
feormer,	farmer.	seōfon,	seven.
geāt,	gate.	weōd,	weed.

And we sceōlon meārcian ure forewēard heāfod,  
And we shall mark our forehead (forward head).

In West Friesian

beām,	beam, tree.	heāp,	heap.
doār,	door.	leād, liēd,	lead.
deād,	dead.	neāt,	naught.
eāsten,	east.	neāme,	to name.
foār,	fore.	seā,	sea.
goāld,	gold.	sliēp,	sleep.
heārde,	heard.	stiēn,	stone.

West Friesian even many of our short vowels

phthongs

breä',	bread.	oäf,	of.
fuöt,	foot.	roäst,	rust.
fuör,	for.	soän,	son.
oän,	on.	thoärst,	thirst.

and

Deär iz en griēne leāf uwt-shetten,

There is a green leaf out-shot.

Hiēr rint en schiēp, deär giēt en kuw,

Here run'th a sheep, there go'th a cow.

## CONSONANTS.

<i>Lip-consonants.</i>			<i>Tongue-consonants.</i>		
1	B	P	4	D	T
2	V	F	5	J (French)	SH (in she)
3	M			Z	S
				R	
			6	L	
				N	NG
			7	TH (in thin)	TH (in thee)

*Throat-consonants.*

- 8 G in go  
K C (as king, call).

In Blakmore.

V = 2 before N sometimes becomes B, as  
heaven, hebn.  
eleven, elebn.  
seven, zebn.

In Dorset.

The English F often becomes V,

Feed, fetch, fast, fall, fore, foot, find.

D. Veed, vetch, vast, vall, vore, voot, vind.

But the Dorset does not hold *V* for *F* in words that are brought in from other and not Teutonic languages. We must say Factory, false, family, famine, figure, in Dorset, as well as in English.

In Swedish *f* is pronounced as *v* at the end of a word; '*Gif lif at den bild:*' 'Give life to the image,' being pronounced '*Gir liv at den bild:*' and the *f* of High-Dutch is, by the same smoothing of the pronunciation, converted into *v* in Low-Dutch:

High-Dutch,	fett,	frau,	fier,	frend.
Low-Dutch,	vett,	vrouw,	vier,	vriend.
English,	fat,	woman,	four,	friend.

"Vixen has survived to us in the true sense in rustic speech only. Grim told Kemble he was much surprised at this *v* in *vixen*, from fox; and one would perhaps have as soon looked for *filly*, from *foul*." — *Mr. Vernon*.

"The voxe hird," for "the fox heard," is found in a song of the fourteenth century, in which we find also, 'In pes withoute vyhte,' for 'In peace without fight.'

*Th* of the English sometimes, and mostly before *r*, becomes *d*; as *drow* for throw; *drough*, through; *drash*, thrash; *drong*, throng; *droat*, throat; *draschel*, threshold. So in German,

<i>die</i> ,	<i>tod</i> ,	<i>haide</i> ,	<i>denken</i> ,	<i>du</i> ,	<i>dank</i> ,
<i>the</i> ,	<i>death</i> ,	<i>heath</i> ,	<i>think</i> ,	<i>thou</i> ,	<i>thank</i> ,
<i>dann</i> ,	<i>diese</i> ,	<i>dick</i> ,	<i>ding</i> ,	<i>dorn</i> ,	<i>donner</i> .
<i>then</i> ,	<i>these</i> ,	<i>thick</i> ,	<i>thing</i> ,	<i>thorn</i> ,	<i>thunder</i> .

Conversely, *th* (ð) is substituted in Dorset for the English *d*: as *blaðer*, a bladder; *laðer*, a ladder.

So in West Friesian

Trog tjöck en tin,  
Through thick and thin.

The rough *th*, as in think, is mostly with us smooth, as *th* in thee.

It is markworthy that *th* has given way to *d* in Sussex, as in  
dis, dat, dem, dere,  
for this, that, them, there.

For *s* English the Dorset holds, in many English words, the kinsletter *z*, as *s* in High-Dutch becomes *z* in Holland.

E. see, set, sand, sorry, sun.  
D. zee, zet, zand, zorry, zun.

*s*-headed words, however, which have come in, of later times, from other languages, retain the *s* sound in Dorset; as

scene, servant, sabbath.  
scene, sarvant, sabbath.

Some pairs of like-sounded, *s*-headed, English words are distinguished in Dorset by *s* and *z*:

E.	D.	E.	D.
sea,	sea.	sun,	zun.
see,	zee.	son,	son.
set, (verb)	zet.	fowl,	vowl.
set, (noun)	set.	foul,	foul.

There has been, either in the new, or older forms of speech, a metathesis of *s* with a mute-clipping, as

English,	clasp,	crisp,	hasp,	wasp,	ask.
Dorset,	claps,	crips,	haps,	waps,	ax.
Saxon-Eng.,	—	—	hæps,	waeps,	axian.

Our Friesian bretheren have not the Saxon or Dorset order of the consonants.

Saxon-Eng., On haeran and on *axan*.

Matt. c. xi.

Friesian, Yn sek ind *yeske*.

Saxon-Eng., Betweox tham temple and tham weofode.

Friesian, *Twisk* di timple int it alter.

Between the temple and the altar.

If it be asked who had the older form, or who shifted the consonants, the truth seems to be that the metathesis began with the Saxon-

English, as we know that the British word *esk*, Welsh *w-ysg*, a stream of water, became with them, *Ex* or *Ax*, as in *Ermouth*, *Ax-knoller*.

So the Saxon-English had

craft, gaers, forst, flax, fixas,  
for cart, grass, frost, flask, fishes,  
and the Latin *marmor* is the Russian *mramor*.

The liquids such as *rl* often take *d* or otherwise *e* between them

twirl, twirdl, or twirel.  
harl, hardl, „ harrel.  
curl, curdl, „ currel.  
purl, purdl, „ purrel.

Compare with this case that of  $\delta$  between *rq* in Greek, as *av-δ-ρός* for *avέρος*.

So the British *pen*, head, seems to have become, in Cornoak, *pedn*, and in Norfolk a *banner* is a *bander*, as they say all *mander* of colours.

*R* before some open and close palate letters is thrown out:

burst, first, verse, force, furze,  
bu'st, vu'st, ve'ss, fwo'ce, vu'zz,  
orchard, fardle.  
orcha'd, fa'dle.

So in Latin *r* seems to have been dropped in *æ*s, *ma*s, *flo*s, *o*s, as it is found in their genitive cases: *æ*ris, *ma*ris, *flo*ris, *o*ris.

*lm* are sometimes sundered by a vowel as

E. elm, helm, overwhelm.  
D. elem, helem, overwhelem.

## ELISION.

The Dorset has more freedom than the straitly-bound English, in the outcasting or holding of consonants, so that, for the sake of smoothness, we may leave them out before hard consonants, or retain them before vowels, against the hiatus. We may say

‘A bit o’ cheese’ or ‘A bit ov an apple.’

‘The ground is green’ or ‘The groun’ mid be wet.’

Halfskim cheese, Cheese-loft, and softpoll,  
or Ha’skim cheese, Cheese-lo’t, and so’tpoll.

All ov it,            All ov em,  
or All o't,            All o'm: •

As the German may say 'von dem garten,' or 'vom garten.'  
Compare foveo, fov'tum, fo\*tum: moveo, mov-tum, mo\*tum.

We may say

'Let us,' — 'let's,' — or 'le's' play rounders.

'Better than that,' or 'better'n that.'

The old breathing *h* is retained in some words from which the English has lost it. We say

*hwing*, for wing, and rightfully, if the *h* represents the *k* of a root kw\*ng, to be quick, to quiver. •

So the aspirate *hring* for *ring* is no corruption, but is the aspirate of *k* in some such root as kring, Friesic, to bend.

We have, with the English, the consonants *ch* and *dj* for the older ones *k* and *g* (hard) of the north, as church, ridge for kirk, rig.

## NUMBER.

The Dorset still owns a few nouns with the plural ending *en* for *s*:

cheesen, housen, pleäçen, vu'zen.  
cheeses, houses, places, furzes.

The West Friesian holds many cases of this plural ending, which, indeed, in the Short Grammar of Japix is given as the usual ending for the plural of consonant-ended nouns.

In the West Friesian Gospel of St. Matthew we read

'as sejippen midz yn di wolwen,'

'as sheep-en midst in the wolv-en.'

'hoedend as di slang-en, ind gol as di douwen,'

'heeding as the snak-en, and harmless as the dov-en.'

'Byn him hannen ind fuotten,' (Matt. 22)

'Bind him hand-en and foot-en.'

It is a pity that this *s* should have been taken, in a language that hisses like our own, instead of the good liquid-ending *en*, but this *s* will hold its place, and even take that of others, as especially that of *d* and *t*. It is found in the English verb ending *s* for *th*, as 'he writes' for 'he writeth,'



and in North Friesian

Blees, Fäihs, hiehs.

Blade. food, heath.

So in Cornoak *s* appears for the Welsh *d* or *dd*:

W. y tad, y coed, gorfyn y byd.

Corn. an tas, an cois, gorfen an beys.

E. the father, the wood, end of the world.

To ease the horrid cluster of consonants *-sts* in the plural oft *st*-tailed nouns, Dorset people often put an *e* with the *s*,

as coastes, postes, vistes,

for coasts, posts, fists.

The possessive case is in Dorset often given with of, o', instead of the case-ending *-s*, as 'the veet o'n' for 'his feet,' though this form of case is mostly used in derision, as 'Look at the veet o'n,' 'Look at his feet' as something laughworthy.

### CLASSES OF NOUNS.

Whereas Dorset men are laughed at for what is taken as their misuse of pronouns, yet the pronouns of true Dorset, are fitted to one of the finest outplannings of speech that I have found.

In Dorset speech, things are offmarked into two classes:

1. Full shapen things, or things to which the Almighty or man has given a shape for an end; as a tree, or a tool: and such things may be called the *Personal Class*: as they have the pronouns that belong to man.

2. Unshapen quantities of stuff, or stuff not shapen up into a form fitted to an end: as water or dust: and the class of such things may be called the *Impersonal Class*, and have other pronouns than those of the personal class.

The personal pronoun of the personal class is *he*, the objective form of which is *en*, the worn form of the Saxon-English *he-ene*, *hine*, *hin*, *en*.

S-E. He araerde *hine* up.

D. He reared *en* up.

S-E. Petrus axode *hine*. (Mark c. 15.)

D. Peter axed *en*.

Thence it is said of western people that they make every thing *he*, but a tom-cat, which they call *she*.

It is markworthy that *en* is the very form of this pronoun in the speech of Siebenburgen, or at least of Hermaunstadt, in Transylvania, as I find in the song of Solomon, kindly given to me by H. H. Prince Lucien Bonaparte:

éch saekt en, awer éch faand en nét.

D. I sought en but I vound en not.

The personal pronoun for the impersonal class is *it*. We say of a tree 'he's a-cut down,' 'John vell'd en,' but of water we should say 'It's a-dried up.'

Again, the demonstrative pronouns for the personal class are *theäse* (hic) and *thik* (ille, is), and for the impersonal class we have *this* (hoc) and *that* (illud, id), so that we have four demonstrative pronouns against the English two. We should say

'Come under *theäse* tree by *this* water.'

'Teäke up *this* dowst in *theäse* barrow.'

'Goo under *thik* tree, an' zit on *that* grafs.'

'Teake *thik* pick, an' bring a little o' *that* haÿ.'

If a woman had a piece of cloth she might say "*This* cloth is wide enough vor *theäse* teäble:" since, as long as it is unshapen into a table-cloth, it is impersonal; but as soon as she may have made it up into a table-cloth, it belongs to the personal class: and then we should say of it:

*Theäse* or *thik* cloth do belong to

*theäse* or *thik* teäble.

If a right-speaking Dorset man were to say '*theäse* stwone' I should understand he meant a whole shapen stone, whereas '*this* stwone' would mean a lot of broken stone.

Of a brick bat he would say 'Teäke *en* up.'

Of a lot of brick-rubbish, 'Teäke *it* up.'

'*Thik* ground' would mean a field, but

'*That* ground' a piece of ground.

There is much seeming grammatical personification in our English version of the Bible, but we should not take the use of *his* for our *its*, to be always a token of personification.

The leviathan, the wild ass, the horse, and the raven, are given with the pronoun *he* in the book of Job, but we have in Mark 9 "if the salt have lost *his* saltness, wherewith will ye season *it*."

In Saxon-English we have "þys mihte beon geseald to miclum weorþe," (Matt. XXVI. 9). "This (ointment) might be sold for a great price," where þys is the neuter Dorset impersonal pronoun: whereas

*scalf*, ointment, is feminine, but we should still, in Dorset, call it *this* not *theäse*, as a bose quantity of stuff.

Mr. Akerman writes me that in his part of Wiltshire, the cases which are marked among us by our *theäse* and *thik*, are shown by *thik* and *thuk*.

The word *thik* is the Saxon-English *pa-ylc*, the Scotch *the ilk*, and the old English *thulke*, which, in Chaucer's time, was shortened to *thilk*.

Thilke day that they were children,

D. *Thik* day that they wer childern.

And therof cometh rain-frost, as *thulke* mist doth fleo,

And thereof cometh rain-frost as that mist doth flee.

*Lives of the Saints.*

I have sometimes almost felt that we had three uses, instead of two, of our demonstrative pronouns: one for a near thing, *this*, *theäse*: one for a farther but outshewn thing, *thik*, *that*; and a third for a farthest thing, or a thing not before the speaker, *yonder*.

The North Friesians may say:

De hirre buhm äs man: de dirre, dän: an janner, san.

The here tree (beam) is mine: the there, thine: and yonder, his.

So the Welsh, having these three kinds of pronouns, can say:

Mae yn rhaid i *horn*, a *huna*, vyned at *hune*.

It is needful for *this* man (*here*) and *that* one (*there*) to go to *that* absent or farthestmost (*yonder*) man.

The objective form of 'they' is not 'them' but is *em*, the Saxon-English *hym* or *him*:

Faeder, forgyf him (Luke XXIII. 34).

Father, forgive them.

We find *hem* for *them* in the "Metrical Lives of the Saints," written in the time of King Edward I., and in "Sir John Maundevile's Travels," written soon afterwards, in the early part of the fourteenth century. In speaking of the antipodes, Sir John Maundevile says, "It semethe *hem*, that wee ben under *hem*." In Dorset, "Da seem to em, that we be under em."

We can trace the Dorset *en* and *em*, the Anglo-Saxon *hine* and *hym*, to the Gothic, in which they are *ina* and *im*. "Audhōfun áuk jáinám anahútandam *im* (Dorset *em*), iuthizei ni attaúhnn *ina*," (Dorset *en*) &c.: "But they answered *them*, asking why they had not brought *him*," &c. — *Gothic Homily*. The old personal pronouns *hem* and *her*, A.-S. *him* and *hira*, for *them* and *their*, seem to have given place to the demonstrative ones *þam* and *þara*, of which *them* and *their* are modifications. Thus the Latin *hic* and *iste*, have been displaced by the Italian *questo* and *quello*.

When a pronoun in an oblique case is emphatical, it is given in its nominative shape instead of its objective case. We should say, unemphatically, 'Gi'e me the pick,' or 'Gi'e en the knife,' or 'Gi'e us the whēat,' or 'Gi'e em their money;' but emphatically, 'Gi'e the money to *I*, not *he*;' or 'to *we*,' not 'to *they*.' This is an analogous substitution to that of the emphatical dative case for the nominative in French; as 'Je n'irai pas, *moi*:' 'I shall not go.'

I often hear people, (who would be angry at being told that they could not speak English,) uttering *me* in the place of the nominative *I*, as "who would like a flower?" *Me* (should like one).

But so it is with our bretheren, the North Frieslanders, who say: 'Dat az *me*,' That is *I* (*me*).

### NUMERALS.

woone,	zix,
two,	zeven or zebn,
dree,	aïght,
vowr,	nine,
vive,	ten.

The Dorset owns the Saxon-English formula 'þhis temple wæs getimbrod on six and feowertigum wintrum:' 'Theäse temple wer a-builled in six an' forty winters:' the lower digits being named before the higher ones: and with numeral pronouns of quantity the singular, instead of the plural form of the noun, has been much used in the west, as

Five foot six. — Two dozen and nine.

Five score. — Twenty pound.

Dorset, in violation of English Grammar, holds analogically right forms of the pronouns of *self*. We say

'He've a-hurt *hizzelf*,' (not himself.)

'The childern have a-tired *theirselves*,' (not themselves.)

and

My book, or self,	Our books, or selves,
Thy book, or self,	Your books, or selves,
His book, or self,	Their books, or selves.

If *self* is to be taken as a noun, the Dorset is right, and if *self* be a pronoun, with *I*, *thou*, *he*, &c., then those pronouns should be inflected, as they are in the Icelandic and Saxon-

English, as *Icsylf*, I-self. 'Fram me sylfum:' From me-self. Sydney and other old writers held the Dorset rule of *Hissself* and *Theirselves*.

Dorset retains more than the English of the *en*-tailed adjectives, as *wooden*, made of wood; *leatheren*, made of leather; *hornen*, made of horn; *peäpern*, made of paper; *hempen*, made of hemp; *ashen*, *elemen*, *woaken*, made of ash, elm, or oak.

This termination should be retained in English for the sake of distinction; for a paper-bag is rightly a bag to put paper in, as a wood-house is a house to put wood in: a bag made of paper is a *papern* bag, not a paper-bag; and a house built of wood is a *wooden* house, not a wood-house.

Our useful adjectives ending in *some*, German *sam*, as *quarrelsome*, *noisome*, equivalent to the Latin ones in *ax*, — *loqu-ax*, given to talking; or *bundus*, — *vagu-bundus*, given to wandering, naming the state of a noun likely or given to do an action, would have been well taken into the national speech from any dialect in which they might be found, instead of those borrowed from the Latin; as *heedsome*, attentive; *winsome*, likely to win or captivate; *lovesome*, disposed to love; *blithesome*, disposed to be blithe; *fadesome*, *laughsome*, *runsom*e (as mercury), *meltsom*e (as butter or lead). *Winning* and *loving* are bad substitutes for *winsome* and *lovesome*, since *winsome* does not mean actually *winning* one, but likely to win one; and *lovesome* is not *amans*, but *amatus*.

The North Friesian owns many of these *en*-tailed adjectives, as  
 betanksaam, bethanksom, grateful.  
 wirksaam, wirksom, industrious.

In a case in which a positive degree with a possessive case is used in Dorsetshire for a superlative degree, its dialect coincides with an idiom in Hindoostanee; as 'Bring the long pick; the *long* woone ov all,' instead of the '*longest* of all,' like the Hindoostanee 'Yee sub-ka burra hai:' 'This is the great one of all,' for 'the greatest.'

## V E R B S.

The verb TO BE is, in Dorset and Anglo-Saxon,

### Present Tense.

Dorset.	A.-Saxon.	Dorset.	A.-Saxon.
I be,	ic beo.	We be,	we beoð.
Thou bist,	ðu byst.	You be,	ge beoð.
He is,	he is.	They be,	hi beoð.

*Past Tense.*

<i>Dorset.</i>	<i>A.-Saxon.</i>	<i>Dorset.</i>	<i>A.-Saxon.</i>
I wer,	ic wære.	We wer,	we waeron.
Thou werst,	ðu wære.	You wer,	ge waeron.
He wer,	he wære.	They wer,	hi waeron.

The auxiliary verb *may* and *might* is, in Dorset, *mid*.

In negative expressions, the word *not*, after an auxiliary verb ending in *d* or *s*, becomes *en* or *n*; as, I *couldn*, I could not; I *shoulden*, I should not; I *woulden*, I would not; I *didden*, I *midden*, I *mussen*, — I did not, I may not, I must not.

## HAVE.

*Present Tense.*

I have, I've.	We have, We've.
Thou hast, Thou'st.	You have, You've.
He have, He've.	They have, They've.

*Past Tense.*

I had, I'd.	We had, We'd.
Thou hadst, Thou'dst.	You had, You'd.
He had, He'd.	They had, They'd.

*Future Tense.*

I shall have, shall've.	We shall have, shall've.
Thou shalt have.	You —
He shall have, shall've.	They —

## BE.

*Present Perfect.*

I have, I've a-been, &c.

*Past Perfect.*

I had, I'd a-been, &c.

*Future.*

I shall have, I shall've a-been, &c.

## TO MEÄKE.

*Present Habitual.*

I do* meäke.	We do meäke.
Thou dost meäke.	You do meäke.
He do meäke.	They do meäke.

\* *do* unemphatical is pronounced as *de* in French.

The pronoun *it* is often left out before *do* as (It) do raïn; (It) do grow; (It) do seem.

*Present Actual.*

I'm a-meükèn, &c.

The affix *a-* in this tenseform is not the same as the *a-* of the perfect participle, but it is the Saxon-English preposition *on* with the verbal noun.

S-E. Ic waes on huntinge.

D. I wer a-huntèn.

*Aorist.*

I meäde, &c.

*Imperfect or Habitual.*

I did meäke, &c.

We have, in Dorset, an aorist, and also an imperfect tense-form of repetition or continuation, like the Greek, Latin, Russian, Persian, and French Imperfect or Iterative, as offmarked from the Aorist, Semelfactive, or Preterite.

A boy said to me, in speaking of some days of very hard frost, "They *did break* the ice at night, and *did vind* it avroze ageän nex' mornèn." That is they *broke* and *found* several times. If they had *broken* and *found* only once, he would have said: "They *broke* the ice at night, an' *vound* it," &c.

She *beät* the child, is *ἔτυψε τὸν παῖδα*.

She *did beät* the child, is *ἔτυπτε τὸν παῖδα*.

Whence came this use of *did*?

Not from the book-Saxon-English, or Friesian. They, with Old English, have it not.

Not from the Normans. It is not found in old or modern French.

From the Britons of the west?

It may be, as Britons lived among the English, and we find, in Cornoak, a like use of *do*:

"my a wra care." "I do love."

This imperfect tense-form is a great mark of south-western English, though, I think, it is missing in Devonshire, as it is in northern English, but it holds again in Cornwall.

Chevalier Bunsen, however, once told H. H. Prince Lucien Bonaparte, that he had heard it with the verb *do* in Germany, and I think I have heard of its use in Saxony.

*Imperfect Actual.*

I wer a-meäkèn, &c.

*Perfect Present.*

I've a-meäde, &c.

*Perfect Actual.*

I've a-been a-meäkèn, &c.

*Perfect Past.*

I'd a-meäde, &c.

*Perfect Past Actual.*

I'd a-been a-meäkèn, &c.

*Future.*

I shall meäke, &c.

*Future Actual.*

I shall be a-meäkèn, &c.

*Future Perfect.*

I shall've a-meäde, &c.

or shall h'a-meäde, &c.

POTENTIAL MOOD.

*Present or Aorist.*

I mid meäke, &c.

*Actual.*

I mid be a-meäkèn, &c.

*Present Perfect.*

I mid've a-meäde, &c.

or mid ha' meäde, &c.

*Actual.*

I mid ha' been a-meäkèn, &c.

PASSIVE VOICE.

*Present.*

I be } a-loved, or loved, &c.  
I'm }

*Past.*

I wer a-loved, or &c.

*Present Perfect.*

I've a-been a-loved, or &c.

*Past Perfect.*

I'd a-been a-loved, or &c.



*Future.*

• I shall be a-loved, or &c.

*Future Perfect.*

I shall've a-been } a-loved, &c.  
shall h'a-been }

## POTENTIAL MOOD.

*Present or Aorist.*

I mid be a-loved, or loved, &c.

*Perfect.*

I mid've a-been } a-loved, &c.  
mid h'a-been }

Jennings, in his *Observations on the Western Dialects*, says, "Another peculiarity is that of attaching to many of the common verbs in the infinitive mode, as well as to some other parts of different conjugations, the letter *y*. Thus it is very common to say, *I can't seery, I can't nursy, he can't reapy, he can't sawy*, as well as *to sewy, to nursy, to reapy, to sawy*, &c.; but never, I think, without an auxiliary verb, or the sign of the infinitive *to*." The truth is, that in the Dorset the verb takes *y* only when it is absolute, and never with an accusative case. We may say, 'Can ye zewy?' but never 'Wull ye zewy up theäse zēam?' 'Wull ye zew up theäse zēam?' would be good Dorset.

Belonging to this use of the free infinitive *y*-ended verbs, is another kindred one, the showing of a repetition or habit of the action, as

'How the dog do jumpy,' i. e. keep jumping. 'The child do like to whippy,' amuse himself with whipping. 'Idle chap, He'll do nothèn but vishy, (spend his time in fishing,) if you do læve en alwone.' 'He do markety,' He attends market.

The Magyar language has both a form for the applied action, as *Iram*, and for the free action, as (*Irek*).

It seems a pity that we should have lost the free use of the affix *for* (off, or out) in such words as *forgive*, *forswear*. The Friesians, like the Germans with *ver*, make good use of it. They have many such words as

*forlitten*, to forget, neglect;

*forminderjen*, to lessen off;

*forlajngern*, to forlong, or lengthen out;

*forténnen*, to forthin, or thin off or out;

and Japix, the Friesian poet, writes 'Ily forlear it sian fen't lan.' He forlost, or lost off, the sight of the land, *forlear* being the verb of our participle forlorn.

*Er*-ended verbs are iterative or frequentative verbs, as

beat, batter.	fret, fritter.
chat, chatter.	gleam, glimmer.
climb, clamber.	wind, wander.

The stem of the word *slumber* was marked in my Philological Grammar, p. 174, as wanting; though I knew it must be, or have been, somewhere in Teutonic speech; and I have lately had the pleasure of finding it in Mr. Littledale's Craven version of Solomon's Song, kindly given me by H. H. Prince Lucien Bonaparte:

A slunms, bnd mah hart wakkens,  
I sleep, but my heart wakes.

We have a few of these *er*-ended words:

Blather, blether, to keep bleating.

Shatter, to shoot or cast about, as corn.

Happer, to keep hopping, as hail rebounding from the ground.

Many words which, in English, are strong or moulded, are in Dorset weak or unmoulded:

*English past tense. Dorset past tense.*

Blow,	blew,	blowed.
Build,	built,	buildied.
Catch,	caught,	catchied.
Crow,	crew,	crowed.
Gild,	gilt,	gilded.
Grow,	grew,	growied.
Hide,	hid,	hided.
Know,	knew,	knowied.
Run,	ran,	runned or rinned.
Slide,	slid,	slided.
Throw,	threw,	drowied.

On the other hand, some verbs that are weak and mixed in English, are strong in Dorset:

creep, crope. heave, hove. scrape, scrope.

It once seemed to me, that, as the Britons were much mingled with the English in Dorset, and as we Dorset men have therefore some British blood, the mingled thought of the English and Saxon mind in the West, might have taken the unmoulded tense-

forms, from some such analogy, as we even now find will take unusual forms of words. I have heard a child, who had most likely learnt that his *zung* or *sung*, should be *sang*, take *brang* as the past-tense of *bring*.

We need not think, however, as we see how unsettled these two classes of tense-forms are among the whole Teutonic race, that their use should be imputed to British or any other foreign thought.

The following few cases will show the unsettled state of the weak and strong verbs:

Bring	Brung, brang. <i>n.</i>	Pick	Puck. ( <i>Hereford</i> )
Climb	Clomb. <i>w.</i>	Quit	Quat. <i>n.</i>
Come	Cum'd. <i>n.</i>	Reach	Raught. ( <i>Wilts.</i> )
Find	Fun. ( <i>Lancas.</i> )	Rub	Rieb. ( <i>German</i> )
	Fot. ( <i>Wilts.</i> )	Rise	Ruse. <i>n.</i>
Fetch	Fotch. ( <i>Hants.</i> )	Scrape	Scrope. ( <i>Dorset</i> )
Give	Gov. <i>n.</i>	Shape	Shupe. ( <i>O. English</i> )
Heave	Hove. ( <i>Hereford</i> . <i>sailors</i> )	Squeeze	Squoze. ( <i>Hereford</i> )
		Tell	Tell'd. ( <i>Friesian</i> )
Leap	Lap. <i>n.</i>		Tell't. <i>n.</i>
Make	Maked. ( <i>Friesian</i> )	Take	Ta'ed. ( <i>W. York</i> )
Milk	Molk. ( <i>German</i> )		

The true Dorset retains, what one could wish the English had not lost, an affix or syllabic augment to the perfect participle, answering to one in the Saxon-English and German.

In German it is *ge-*, as

'Haben sie ge-funden das buch?'

D. 'Have ye a-vound the book?'

In Anglo-Saxon it is also *ge*, which has become *a* in Dorsetshire; as 'He've *alost* his hatchet.' 'She've *abroke* the dish.'

A.-Saxon. — 'Paulus *gebunden* wearth *cesend* to Rome.' — *Saxon Chron.* A. D. 50.

Dorset. — 'Paul *abound* wer *azent* to Rome.'

A.-Saxon. — 'Fela dwilda wæron *gesegen* and *gehýred*.'

Dorset. — 'Many ghosts wer *azeed* an' *ahierd*.'

The augment or affix *ge*, by aphæresis of the *g*, became *y* or *i* in the transition of the Saxon-English into the English; as in *yclep'd*, called, from the Anglo-Saxon *clypian*, to call, — a word used by Milton:

"Come, thou goddess fair and free,  
In heav'n *yclep'd* Euphrosyne." — *L'Allegro*.

In a semi-Saxon poem, believed to be of the twelfth century, printed by Mr. Singer, the affix is almost constantly *i*; as

—his deaz beoth *i*-gon; 'his days are gone.'

—thū weren *i*-freoed; 'thou wert freed.'

—æ̃r thu beo *i*-brouht; 'ere thou be brought.'

And in the works of Spenser we find the affix *y* in common use:

"She was *yclad*,

All in silken camus, lily white." — *Spenser*.

In the legend of Saint Margaret, of the 13th century, lately edited by Mr. Cockayne, the affix *i*- is in full use, as it seems to have been in the time of Chaucer, who writes

'When Hector was *i*-brought all fresh *i*-slain.'

(*Knight's Tale*.)

D. 'When Hector wer *a*-brought all fresh *a*-slain.'

How much smoother is this line in old English or Dorset, than it is in our English,

'When Hector was brought all fresh slain'

with heaps of hard consonants unsundered by the vowel *i*- or *a*-.

*-ing* the ending of the active participle and verbal noun is *en*. It is markworthy that this ending *-ing*, which is truly English and Teutonic, is hardly any where *-ing* in Provincial speech. In the north it is mostly *-in* and *-an*, or *-un* in other parts of England.

Dorset is, in many cases, more distinctive than our book-speech, inasmuch as it has many pairs of words, against single ones of our books, and gives sundry sounds to other pairs, that, in English, are of the same sound; so that it withholds from the punster most of his chances of word-play.

'The people *told* the sexton and the sexton *toll'd* the bell' is in Dorset

'The people *twold* the sex'on, an' the sex'on *toll'd* the bell.'

ale,	ail.	cane,	Cain.
eāl,	aīl.	ceāne,	Caīn.
board,	bor'd.	fall (verb),	fall (autumn).
bwoard,	bor'd.	vall,	fall.
breach,	breech.	foul,	fowl.
brēch (e=2)	breech.	foul,	vowl.

{ hole,	whole.	sale,	sail.
{ hole,	hwol.	zeäle,	saïl.
{ home,	holm.	son,	sun.
hwome,	home.	son,	zun.
marc,	mayor.	firs,	furze.
meäre,	maÿor.	virs,	vuzzen.
pale,	pail.		
peäle,	pail.		

That the Dorset is not indistinctive will be seen from a few

### SYNONYMES.

Tough. Reämy.

A stick may be *tough*, when it will bend without breaking, but cheese or bread is *reämy* when it will reach out into stringiness without breaking off.

Reamy is elastic in the sense of reaching out, but not in that of shrinking back.

Bank. Balk.

A *balk* is a strip of turf between two lawns, as those of an open corn field; a *bank* is a high ridge.

Blowsy. Frouzy.

*Blowsy* is having the face reddened by labor or heat. *Frouzy* is loosely clad; slack.

Bundle. Lock.

A *bundle* of hay is a lot bound up; a *lock* is as much as can be taken up in the two arms.

Bush. Wride.

A *wride* of hazel or wheat, is the lot of stems growing out of one root or one grain; a *bush* may be of many wrides.

Blackberry. Dewberry.

The *dewberry* is a big kind of *blackberry*.

Burn. Zweal.

To *zweal* is to *burn* superficially; to singe.

Bloom. Blooth.

*Blooth* is blossom collectively, or the state of blooming.

Bleat. Blather.

To *blather*, blether, is to keep, *bleating*, or talking, loudly and foolishly.

Ceäre. Ho.

To *ho* is to be uneasy for uncertainties of after time. 'Ne beo ge na hogiende.' Do not be ho-ing or anxious.

Chump. Log.

A *chump* of wood, is a very short cutting, a *log* a longer one, or a length.

Chimney. Tun.

The *tun* is only that part of the *chimney* that reaches above the roof.

Crack. Craze.

To *craze* a dish, is to *crack* it a very little, so that it does not open.

Crow. Croodle.

To *croodle* is to make little crowings, as a happy babe.

Cry. Churm.  
Charm.

A *charm* is a mingled sound, as that of many children learning lessons aloud.

Cry(v). Tooty.

To *tooty* is to weep with broken sounds.

Print. Daps.

A *print* is a mark printed by a die or type. *Daps* is a likeness of a thing so close as if it were printed with it. 'He is the very daps of his father.'

Deaf. Dunch.

*Dunch* is a little *deaf*; hard of hearing.

Faggot. Bavèn.

A *bavèn* is a bundle of long, *uncut*, sticks.

Flinders. Flankers.

*Flankers* are outflying bits of fire. *Flinders* are outflying particles, as of a hard body smashed.

Gift. Hansel.

A *handsel* is a hand-gift, a gift given from hand to hand. A house may be a *gift*, but not a *handsel*.

Gully. Brook.

A *gully* is a channel that takes surface water. A *brook* is a spring-head stream, running into a river.

Hackle.

Rwof, roof.

A *hackle* is a small overhanging *roof*, as that of a bee-hive.

Hill.

Knap.

A *knap*, cnaep, knob, is a small, low, *hill*. In Somerset it is a batch.

Hop.

Hick.

To *hick* is to hop on one leg. A bird may hop, not hick, on both legs.

Hobble.

Scraggle.

To *hobble* about is to go hoppingly. To *scraggle* about is to go with the limbs screwed out into queer shapes.

Job.

Choor.

A *job* is one full piece of work. A *choor* (char) is a turn, as a weekly turn, at occasional work.

Linch.

Lawn.

Linchet.

A *linch*, or *linchet*, is a flattened ledge, as of corn-ground by a hill-slope. A *lurn* is a strip of land in an open field, as Fordington Field.

Lancet.

Fleäm.

A *fleäm* is a lancet of arrowhead shape, for bleeding cattle.

Leävëns.

Orts.

*Orts* are the leavings of hay, from cows fed afield.

Litter.

Laïter.

A *litter* of piglings is one bed or sow's breed of them. A *laïter* of eggs is all the eggs laid by a hen at one time, before sitting.

Leäse (Leäze).

Meäd.

A *Meäd* is a mown field; a *leäze* is an unmown field, for the zummer run of stock.

Limp.

Sumple.

*Limp* is loose to bend. *Sumple* is yielding to pressure.

Marry.

Marry wi'.

To *marry*, as the clergyman. To *marry with*, as the man.

Moot.

Root.

More.

A *moot* is the bottom of the stem of a felled tree, with all its roots; a *root* is a single outreacher; and a *more* is a tap-root.

Musheroom. Tusheroom.

A *tusheroom* is an unwholesome white fungas.

Mouldy. Vinny.

A *vinny* cheese is one with blue fungus (fen), from damp, but a cheese may be *mouldy*, in a mouldy or crummy state, without fenniness.

Muggy. Hazy.

*Muggy* weather is that with the air mingled with mist or damp. *Hazy* is that with a covering of cloud.

Ment. Mock.

To *ment* another is to take the likeness of his form or behavior, in a good way. To *mock* is to do so in derision.

'He do *ment* his father.' He is very like his father.

Nitch. Nicky.

A *nitch* of wood is a great cutting or faggot, carried home by hedgers at night. A *nicky* is a small cutting or bundle of sticks for lighting fires.

Nettled. Angry.

*Nettled* is angry at something in which we cannot ourselves cast all blame on the speaker. Pricked to the heart.

Peäve. Steän.

To *peäve* a yard is to ram down stone. A road may be *steäned*, not *peäved*, by only casting down gravel.

Poll. Shroud.

To *poll* a tree is to cut down the whole head. To *shroud* it is to cut off its side boughs that it may grow up tall.

Plush, plash, plēsh. Fell.

To *fell* wood is to cut it off. To *plush* a hedge is to cut the wood-stems, half off; and lay them down, that their side sprouts may grow up.

Run. Scote.

To *scote* is to shoot along close to the ground.

Reed. Straw.

*Reed* is hulm reached out straight for thatching.

Shelter. Lewth.

*Shelter* is a screening from something falling, as rain or hail. *Lewth* is a screening from cold wind.



Smoke.                      Smeech.

A *smeech*\* is a smoke-like body of upsmitten dust.

Slit.                          Slent.

A *slit* is an opening, it may be intentional, as in a hard body.

A *slent* is an offtearing in cloth.

Spotted.                      Sparked.

A *spotted* cow is one with roundish spots, a *sparked* one is one with longish marks.

If you throw ink, plumb, on paper, you will make *spots*. If it be cast obliquely, it will make *sparks*.

Stitch.                        Hile.

A *stitch* is a cone of sheaves set up with their heads in a point. A *hile* is a long rooflike pile of sheaves, with their heads in a ridge, and with a sheaf at each pinion end.

Sprack.                        Spry.

A *sprack* man is one given to spring about; active: a *spry* man is one that can spring or jump high or far.

Seat.                          Settle.

A *settle* is or rather was a long seat with a high back, as a screen from door-draughts.

Skillèn.                        Outhouse.

A *skillèn* is a roof with open sides, an *outhouse* would most likely be inclosed.

Zwell (swell).                Plim.

A bad hand may *swell*, when it is not wished that it may. Bacon may *plim* in boiling, as it should.

Storm.                        Scud.

A *storm* is a rising of rain-bringing wind. A *scud* is a short down-shooting of rain, as a shower.

Stocky.                        Puggy.

A *stocky* man is a short thick stiff-bodied one. A *puggy* man is a short corpulent or outswelling one.

Saucy.                        Voreright (Foreright).

*Saucy* is speaking ones mind with offensive or intentional freedom. *Foreright* is talking or doing right on without thinking of the presences of others, but without an offensive will.

Tack.

Rack.

A *tack* is a shelf reaching out from a wall: a *rack* was a wooden frame fastened up under the floor over head.

*Like*, in Dorset, as in some other counties, qualifies an adjective. 'He's down-hearted *like*:' 'He is *rather* down-hearted.' 'He is all mwopèn *like*.' The adjective *like* (saa, sæ, see.) is exactly so applied in Hindoostanee; as 'Æk kaalaa-saa g'horaa:' 'A black-like horse; a rather black horse.'

The old speech of the West, will be holden for some time, as the language of the house, though the children may learn English, and speak it to their betters abroad; since, if a man comes home, with what his friends would call 'a clippèn ov his words,' a clipping of his words, or talkèn fine, it is only laughed at as an affectation of gentility. This will be understood by a case of which I was told in a parish in Dorset, where the lady of the house had taken a little boy into day-service. though he went home to sleep.

The lady had begun to correct his bad English, as she thought his Dorset was; and, at last, he said to her, weeping "There now. If you do meïke me talk so fine as that, they'll laef at me at hwome zoo, that I cant bide there."

### A FEW DORSET EXPRESSIONS.

'The vu'st bird, the vu'st eüss.' The first bird, the first earthworm. The first come the first served.

Of deep alluvial soil, like that of Blackmore, it may be said in Johnsonian English. It is remunerative to the inhabitants, but inconvenient to travellers. In Dorset it might be shorter:

'Good vor the bider, bad vor the rider.'

We have a rather free use of *to*, as an adverb, meaning *to* rather than *fromward*, *in* or *up* in union, rather than *out* or *off* from union, as 'zet to,' set yourself on the work. 'Put to;' Put the horses on to the waggon. 'Hold or Pull to;' Hold or pull in or up to you. He's a-took to; He is taken back, or stopped in his course. 'Go to' of the Bible is our 'zet to.' Go at the work.

So in North Friesian 'tó an auf,' to and off, to and fro; 'jö döhr ás tó,' the door is to, i. e. shut, as in our 'shut to the door.'

*Fall* } *Vall* at }  
*Vall* } *Vall* to } go eagerly at.  
*Vall* in wi', coincide.  
*Vall* out, quarrel.

*Give* } Give, yield. 'The vrost do gi'e.' It begins to thaw.  
*Gi'e* } Gi'e in, concede.  
 Gi'e up, surrender.  
 Gi'e on, Hand on.

*Gifts*, white spots on the finger nails.

Gifts on the vinger  
 Sure to linger,  
 Gifts on the thumb  
 Sure to come.

*Put.* Put out, make crabbed by adverse circumstances.  
 Put to, driven into a strait.  
 Put up, to take quarters, as at an inn.  
 Put up wi', to bear, endure, as trying the patience.  
 Put upon, imposed on.

*Shrow-crop.* The shrewmouse. The folklore of Dorset is that if it run over a man's foot, it will make him lame. Thence, in Hampshire, it is called the Over-runner.

*Sluggard.*

Sluggard's guise,  
 Lwoth to bed, an' lwoth to rise.

*Spring months.*

March wull sarch, Eäpril wull try,  
 Maÿ 'ull tell if you'll live or die.

*Teäke* Teäke off, imitate, make a drawing of. 'He's a-teäkèn  
*Take* off the church.'

Teäke after, be like in mind or body. 'He do teäke after his father.'

*Whippence, whoppence.*

Half a groat, want two pence.  
 More kicks than halfpence.

#### INTENSITIVES.

A bangèn, brushèn, lincèn, or trimmèn, big heäre.

I do not wish it to be understood that my rules of Dorset grammar are every where kept by Dorset people. I have given the grammatical form which is known, and felt, by me, as that of my mother tongue in Blackmore. Some of the best speakers of Dorset are children, and as the grammatical laws of the speechform have not hitherto been taught, the violations of them are not so much known as felt.

A Dorset friend, a lady, to whom I was once giving the rule for the personal and impersonal pronouns, said "Yes, I should have heard and felt that one was right, and the other wrong, but I could not have told you why."

The most grating to my ears of all language is that of some Dorset or Western people who on coming into towns try with too fast mutation to speak English.

Analogy is their ruin. I have heard one who, having found that his *lay* and *bag* should be *leg* and *beg*, called a *bag*, a *beg*; and another, who had learnt that his *dree* and *droat* ought to be *three* and *throat*, talked of *thriving* for *driving*, some cattle to market.

Such mistakes are more creditable to our minds than our knowledge, and we western people must be Saxons in speech or mind till our life's end.

# A G L O S S A R Y

## DORSET DIALECT OF THE ENGLISH LANGUAGE.

### ABBREVIATIONS.

A-S. Anglo-Saxon.	Da. Danish.	Lat. Latin.
Go. Gothic.	Sw. Swedish.	Gr. Greek.
Ic. Icelandic.	O.E. Old English.	Fr. French.
Ger. German.	N.C. Northern Counties.	Comp. Compare.
Du. Dutch.	Scot. Scottish.	Heref. Herefordshire.

### A

A-cothed. [A-S. *cōð*, *disease*. 'Swilc cōð com on mannum:' 'Such a disease came on men.' — *Chron.* 1087.] Rotten or diseased in the liver, as sheep.

A-drawèn. Drawing. 'The days be a-drawèn in:' 'The days are contracting or shortening.'

A-feärd. [A-S. *a-fered*, or *afýrht*.] Affrighted; afraid.  
 "þa weardas wæron afýrht." — *Matt.* xxviii. 4.

Ageän. [A-S. *agen*, *on-gean*.] Against.  
 "Rowed *agein* the flod." — *Song temp. Edw. II.*  
 "Din broþer hæ'fð ænig þing *agen* þe." — *Matt.* v. 23.

A-lassen. [A-S. *þy-læs*.] Lest.  
 "þý-læs þe ðin fót æt stáne ætsporne." — *Matt.* iv. 6.

Alik'. [A-S. *gelic*.] Like.  
 "All the days o' the week  
 Vriday idden *a-lik'*:"  
 All the days of the week  
 Friday is not alike. — *Saying of the Weather.*

All's. All this. 'All's day:' 'All this day.'

Amper. [A-S. ampre; a crooked swelling vein.] Pustules, or the matter of them. 'The child is all out in ap *amper*.'

Aller. [A-S. aler.] The alder tree.

Anby. [A-S. an, *at*, and bi, *near*.] At a near time; soon; by-and-by.

Annan? An interjectional exclamation, as in the sense of "What did you say?" *Mid unnan*, in Anglo-Saxon, means with permission, and *unnan* is to yield as a favour; so that *annan* seems to be an elliptic expression, like the French *plait-il?* meaning, 'May I ask the favour of your saying it again?'

Anewst, or Aniste. [A-S. an-nyhst? or, as Mr. Vernon thinks, a corruption of *nigh* by sigmation, as in along-st for *along*, &c.] At nearest. '*Anewst* the seäme:' 'Very nearly the same.' 'Don't goo *aniste* en:' 'Don't go near him.'

Ankly. [A-S. ancleow.] The ankle.

Any-when. At any time.

A-piggy-back, A-pig-a-back? A-pack-a-back? A mode of carrying a child on one's back, with his legs under one's arms and his arms round one's neck.

A-pisty-poll. A mode of carrying a child with his legs on one's shoulders, and his arms round one's neck or forehead.

A-ponted. (see Ponted.)

Arn. A contraction of "e'er a one."

Ash-candles. The seed-vessels of the ash-tree.

Asker. A water newt.

A-strout. [A-S. streht, *stretched*.] Stretched out stiffly, like frozen linen.

A-stooded. Stood (as a waggon) immoveable in the ground.

A-stogg'd. Having one's feet stuck inextricably into clay or dirt.

At. To play at, or have at; to contend with, or take or meet in a game, or otherwise. 'We dree'll at you dree.'

Athirt. Athwart; across. So, in the Isle of Wight, sailors say, "Are you going *athirt*?" meaning over the Channel.

Avore. Before. [A-S. atfóran, a compound of *at* and *fóra*; as *before* is of *be*, near, and *fore*, the forepart.] 'We synd hér ætfóran ðe:' 'We are here before thee.'—*Ælfric's Dialogue*.

A-vrore. [A-S. and Ger. ge-froren; O.E. i-frore.] Frozen. "So cold that he al *i-frore* beo."—*Metrical Lives of Saints*.

Awakèd. Awake.

**Ax.** [A-S. *axian*, or *acsian*.] To ask.

‘Hi ne dorston *acsian*.’ — *Luke* ix. 45.

‘A question wold y are of you.’ — *Duke of Orleans’ Poems*.

**Axen.** [A-S. *axan*.] Ashes. ‘On hæran and on *axan*.’ ‘In sack-cloth and ashes.’ — *Matt.* xi. 21.

**Axanhole.** An ash-hole, or a place to stow wood-ashes in.

**A-zet.** Set, or planted.

**A-zew.** [On-sew. A-S. *on*, and *sucan*, to *suck*? or *soak*.] To be dry of milk; no longer giving suck: ‘The cow’s a-zew.’ To *sew* a pond, is to drain or draw it dry; thence *sewer*, a drainer, a drain. To *sue* land is, in East Suffolk, to drain it.

## B

**Backside.** The back yard of a house.

**Bad off.** (see *Off*.)

**Ballywrag, or Ballawrag.** [N.C. *bullirag*; Heref. *bellrag*; A-S. *bealu*, *eril*, and *wrégan*, to *accuse*?] To scold or accuse in scurrilous language.

**Bandy,** (from *bend*.) A long heavy stick with a bent end, used to beat abroad dung in the fields.

**Bandy-lags.** Crooked legs, or one having crooked legs, as if like a bandy.

**Bangèn.** Banging. Used as an intensitive; as a ‘bangèn girt apple.’

**Bargèn.** A small farm or homestead.

**Barken.** An inclosed yard. A grange yard; a barton.

**Barrow-pig.** [A-S. *bearh*, *bearg*, or *bearug*; Ger. *burg*.] A young male pig castrated.

**Barnaby bright,** “the longest day, an’ the shortest night.” Said of St. Barnabas-day, about the summer solstice.

**Bavèn.** A bunch or faggot of long untrimmed wood.

**Baÿ.** A bank across a stream.

**Beä’nhan’**, (bear in hand.) To think or hold an opinion; to maintain. So *maintain* is from *main*, the hand, and *tenir*, to hold.

**Beäs?** Beasts: applied only to neat cattle.

**Beaver of a hedge.** The bushes or underwood growing out on the ditchless side of a single hedge; or the greensward beside the beaten road in a lane.

**Beëns, (beäns).** Because. ‘I can’t do it to-day, *beëns* I must goo to town.’

Becall. To call by bad names.

Beetle-head. The bull-head, or miller's thumb, bunch-head, —  
(*cottus gobio*.)

Bennets. The stems of the bent-grass, (*agrostis*.)

"He cared not for dint of sword or speere,  
No more than for the stroke of straws or *bents*."

Bettermost. Best; of the best kind. 'Bettermost vo'k.'

Beäcon-weed. The plant goosefoot, (*chenopodium*).

Bide. [A-S. *bidan*; Go. *beidan*; Du. *beiden*.] To dwell, abide, or stay. 'Where d'ye bide now?'

Bird-battèn. The catching of birds by night with a net. Bird-batting is described by Fielding, — who lived in Dorsetshire, — in the tenth chapter of his *Joseph Andrews*; and, as the word is now understood among boys, it means beating birds out of the hedge with sticks or stones, some of the boys being each side of the hedge.

Bird-keeper. A bird-boy; one employed to keep birds from corn.

Bird-keepy. To keep birds from corn.

Bissen. Bist not; art not.

Bit an' crimp. Every bit an' crimp; every particle of any thing.  
*Crim*, in Wiltshire, is a small quantity.

Bit an' drop. A bit of food and a drop of drink.

Biver. [A-S. *bifian*; Du. *beeven*; Kent, *bibber*.] To bunch up, or shake, as with cold or fear. 'Dæt wif eallum limon *a-bifode*:' 'The woman shook in all her limbs.' — *Apollonius of Tyre*.

Black-bob. The cockroach, (*blatta orientalis*.)

Black Jack. The caterpillar of the turnip-fly, — (*athalia spinarum*.)

Blatch. Black or soot.

Blather. Bladder. Also to talk or cry with a bleating sound.

Bleäme off. To impute the blame which lies on one's self to another. 'He done it, and now do bleäme it off to me.'

Bleäre. [Ger. *blarren*; Du. *blaaren*.] To low as a cow, or bray as an ass; or to cry loud as a fretful child.

Blind-buck-o'-Deävy. The blind buck of David? blindman's-buff.

"Blind-buck-o'-Deävy gives the clue to the origin of blindman's-buff: I find in many countries it is an *animal*, and not a *person* that is called blind in this common game: thus Sw. 'blind-bock;' Dan. 'blinde-buk;' Portuguese 'cabra ciega,'



blind goat or kid; Span. 'gallina ciega;' Ital. 'gatta orba,' blind cat; or *mosca cieca*, blind fly; Ger. 'blinde kuh,' blind cow; Du. alone has 'blinde *mannetje*.'" — *Vernon*.

Blit. Blighty.

Bloodywarriors. The garden wall-flower (*cheiranthus cheiri*), so called from the bloodlike tinges on its corolla.

Blooth, or Blowth. The blossom of fruit trees collectively.

Bloòens. Blowings; blossoms, singly.

Blooms. [Ger. *blume*, a flower.] A rosy colour or flushing on the cheeks.

Blue-vinny, or vinnied. (see Vinny.)

Boar-stag. (see Stag.)

Bonce. A bunch; stone ball; a very large marble.

Book o' Clothes. [buck, *to wash*? Germ. *benche*; Da. *byg*.] A wash of clothes; the linen of one washing.

Boarward. Wanting the boar. Spoken of a sow.

Botherum, or Botherem. [I. of Wight, *bothum*; Æ-S. *boþen*. 'Lolium and oðra lyþra cynne;' 'Darnel and *other injurious* kinds.'] The yellow oxeye; corn marygold, (*chrysanthemum segetum*).

Boris-noris. Going on blindly, without any thought of risk or decency.

Boy's-love. [N.C. *lad's-love*.] The herb southernwood.

Brack. A breach.

Brag. Boastings. 'To meäke woone's brags;' 'To boast.'

Brantèn. Bold; impudent; audacious; upbearing one'sself. In the Northern counties (*teste* Brockett) *brant* means consequential; pompous in one's walk.

Brashy (land). Overgrown with brushwood, rushes &c.

Brawler. A brushwood faggot.

Breast-plough. A turf-cutting tool, consisting of a broad blade with a T-frame, and driven by a man's breast.

Breeze. To bear up against or on.

Breäk. To break; to fail in business. 'Mr. Chapman's a-broke.' So the word bankrupt (Du. *bankbrecker*) is from the Italian *banco*, a merchant's or tradesman's counter; and *rotto*, (ruptus) broken.

Bricken. Made of brick.

Brickly, or Bruckly, (from *break*). Brittle. 'How bruckly this

bread is.' "Though we be more brickle than glasse." — *Bisse's Sermon at Saint Paul's*, 1580. (A. 3.)

Brimward. [A-S. *bremān*, *to rage*.] The same as boardward. Spoken of a sow; "cū vere calor redit ossibus." I am helped to the true etymology of this word by Brockett's "Northern Counties' Glossary."

Bring woone gwaīn. To bring one going; to bring one on one's way. "The expression is equal to the Greek *προπεμπεῖν*, (see Acts xv. 3,) and seems to be much wanted in our vocabulary. The Yorkshire dialect has 'to set' for its synonyme, and the Scotch 'to convoy;' illustrated by the proverb 'A Kelso convoye: a stride an' half owre the doorstane.' — 'I pray you, my lord, to commune with him, whiles I *bring* my Lord of Durham *going*.' — *Philpott's 11th Examination*, p. 112, Parker-Society Edition." Note by Mr. Bingham.

Brockle. [A-S. *brecol*, from *brécan*, *to break*.] Apt to break out of field. Applied to cattle.

Brocks. [A-S. *brécan*, *to break*; Du. *brok*.] Broken pieces, as of bread. 'There's nothèn a-left but *brocks*.'

Broody. Wanting to sit. Spoken of a hen.

Bron', Brand, or Backbron', Backbrand. [Go. *brannian*, *to burn*.] A brand; a large log of wood put on at the back of the fire, particularly at merry-makings in winter.

Brow of a hedge. Brushwood overhanging the outside of a ditch.

Brownshell-nut. A kind of brown-rinded apple.

Brouse. Brushwood, twigs.

Bruckle. A quantity of broken pieces of rock, or other hard stuff.

Bruff. Brittle: (used in West Dorset).

Bucky. Stringy and tart. Said of cheese.

Brushèn. An intensitive of size; as, "a brushèn girt rat."

Bryanstone-buck. The stag-beetle (*lucanus cervus*), so called from being often found in the neighbourhood of Bryanstone.

Budget. A leathern pouch, in which a mower carries his whetstone.

Bull-stag. (see Stag.)

Bullward. Wanting the bull. Spoken of a cow.

Bumptious. Captious.

Bundle. To bound off.

Bunt. To butt as a lamb.

Bwoar-stag. A castrated boar. (see Stag.)

Bwoilèn. Boiling; the whole bunch or lot. 'I'd hike out the whole bwoilèn o'ri.'

Bur, or Daker. A whetstone for scythes.

Burn-beät, or Burn-beäke. To cut up and burn turf, and dress the ground with the ashes.

But. A bunch: hence emmet-but?

Butter an' aggs. Yellow toad-flax, (*linaria vulgaris*); so called from the yellow and white of its corolla.

Butter-deäisy. The great white ox-eye.

Caddle. Intanglement, perplexity.

Cag-mag. Bad meat. 'I wou'den have sich cag-mag in a gift.'

Call. Necessity. 'There's noo call vor't.'

Called hwome. Having one's banns published in church. 'They wer a-called hwome o' Zunday.'

Cammick, Cammock. [A-S. camoc.] The plant restharrow, (*ononis arvensis*).

Capple-cow, or Capped-cow. [A-S. ceaf, a *muzzle*, or *beak*; in the plural *cheeks*, or *jaws*.] A cow with a white muzzle.

Capsheaf. A small sheaf of straw, forming the tip of a thatched rick.

Car. To carry. 'To car haÿ:' 'To stack haÿ.'

Cassen. Canst not.

Cat. A small cutting of stick. A chump of clay stone.

Catch het. Catch héat. "She is accustomed to march with leisure, and with a certain granditie rather than gravity; unless it be when she walketh apace for her pleasure, or to *catch* her a *heate* in the cold weather." — Puttenham, of Queen Elizabeth; quoted by Mrs. Markham.

Cazelty weather. Casualty weather; stormy.

Chaden, chawden. [chawdron, Shakspeare.] The inwards of a calf.

Cham, or Champ. To chew or champ.

Chanker. A chink.

Chunks. The under part of a pig's head.

Chap. A young man or youth.

Charm. [A-S. cÿrm; O.E. cherm.] A noise or confusion of voices, as of children or birds. 'Synnigra cÿrm:' 'Uproar of sinners.' — *Cædmon*, xxxiv. 17.

Charm. [Lat. *carmen*. “*Carminibus Circe socios mutavit Ulyssei.*” — *Virgil*.] Bed-charm. The author, when a child, was taught a bed-charm, comprehending the one given by Hone in his “Year-book,” Dec. 18.

Matthew, Mark, Luke, an’ John,  
Be blest the bed that I lie on;  
Vow’r corners to my bed,  
Vow’r angels all a-spread:  
Woone at head an’ woone at veet,  
An’ two to keep my soul asleep.

Chattermag. A chattering magpie; a chatterbox; a much-talking woman.

Cheat. Bearded darnel, (*lolium temulentum*).

Cheese. A bag or pile of pumice from the ciderwring.

Cheese-lo’t. A cheese-loft or floor to dry cheese on.

Chetlèns, or Chetterlèns. The entrails of a pig, cleaned and twined up in knots. Also a frill formerly worn on the bosom of shirts, and so called from its likeness to chitterlings.

Chetten. To bring forth young, as applied to cats, hares, or rabbits; to kitten.

Chilver. A ewe lamb. [Æ-S. *cilferlamb*. — *Thwaites’ Hept. Leviticus*, v. 6.]

Chimp. A young shoot, as of a potato.

To chimp. To pick off the chimp of potatoes, when they have begun to sprout in the spring.

Chine. [Æ-S. *cyne*, a *chink*. “ *Ic ge-séah áne lytle cynan:* ” ‘I saw a little chink.’ — *Boët*.] The groove in the staves of a cask for the head; or the prominence of the staves beyond the head of it. Thence a *chine*, in the Isle of Wight, a chink or ravine formed by a stream running down into the sea; as, Shanklin Chine, Blackgang Chine. *Chimb* is the English for the end of a barrel.

Chisom. To germinate or throw out chimp, as potatoes in the spring.

Chock. A part of a neck of veal. Choke-full; full to choking.

Choke-dog. An epithet bestowed with more humour than complacency on the hard Dorset cheese.

Choor. [Æ-S. *cer*, *cier*, or *cýr*, *turn*, *occasion*, *business*. ‘He het æt suman *cýrre* onbærnen Rome býrig:’ ‘He commanded on

some occasion to burn the city of Rome.' — *Alfred's Orosius*, lib. vi. c. v.] A char or job of household work, done by an occasional helper or charwoman.

Chop. [A-S. cýpan, *to sell, or deal*.] To barter or exchange; to swop.

Chubby, chubby. Round checked.

Chuck. To toss any thing underhanded for a catch. Also, a term used in calling pigs.

Chucks of wheat. Pinched grains in the husk.

Chump. A short cutting of wood.

Chunk, (in some parts *chuck*). A large cutting or chip; as 'a chunk of wood.'

Cider-wring. A cider-press. (see Wring.)

Clacker, or Bird-clacker. A kind of rattle, to frighten away birds from a corn-field.

Clappers. Fox-earths.

Clavy. A shelf clinging on a wall, without footing. A mantel-piece.

Clay-cat. A kind of large roundish stone found in clay. In Hants, and elsewhere, a *salt-cat* is a kind of cake to entice pigeons.

Cleden, Clydern. [Wiltshire clytes; A-S. claze, a *burr* sticking to a man's clothes.] Goosegrass, (*galium aparine*). Called also cleavers, clavers, or clivers, from their cleaving to any thing.

Clinker, (from cling). An icicle.

Clint. To clinch a nail; and figuratively, to complete one joke or exaggeration by another outdoing it.

Clips. [A-S. clýppan.] To clasp between the thumb and fingers, or between the two arms. 'I can clips thik tree.' (see Wey and bodkins.)

Clitpoll. Having, clinging, or curled hair on one's poll, or head.

Clitty. [Hants, clit.] Clingy and sticky; tangled in clods or lumps; clotted, or clotty.

Clock. A clinger, door-beetle.

Clodgy, cludgy. Clumplike.

Clog. A wooden bow at one head of a hay-rope, or a block at the end of a halter for tying a horse to a manger.

Clot. [Semi-Saxon, clot.] A clod.

Clote. The yellow water-lily, (*nuphar lutea*). A clout, or clut, in the North is a burdock.

Clout. A blow with the flat hand. 'I'll gi'e thee a clout in the head.'

Clum. [A-S. *clumian*, *cling*, *clasp*.] To handle roughly or clumsily.

Clumsy is from *cluman*; and one is clumsy, when he *clums* any thing.

Clumper. A lump. 'A clumper o' gingerbread.'

Clunchy. Clinging, close, clodlike.

Cockle, or Cuckle. The burr of the burdock, (*arctium*).

Cod. [A-S. *codd*.] A pod or legume; as a beân-cod, or peas-cod.

"Dá gewilnode he his wambe gefyllan of þám beân-coddum."

— *Luke* xv. 16.

Cod-gloves. Bag-gloves, without fingers.

Cole, or Coll. To inclose, embrace. "To *coll* the lovely neck."

— *Ovid's Metamorphosis*.

Colepexy [in Norfolk, to *pixy*; in Somerset, to go *pixhyhording*, from *pixy* or *colepixy*; Ic. *púki*, a *puck* or *fairy*?] To beat down the few apples that may be left on the trees after the crop has been taken in, to take, as it were, the fairies' horde. In Wilts it is called *griggling*, from *grig*, a fairy? and in Hants a *coll-pixy* is a fairy, said to come in the shape of a horse.

Colt. Footing; a novice's fine. 'You must pay your colt.'

Come. To be ripe. 'The pears ben't quite a-come.'

Come o'. To come of; to be altered from a state. 'She wer pirty woonce, but she's finely a-come o't.'

Conker. The ripe fruit or hep of the wild rose; the single or "canker" rose. Also, an excrescence on it. "I had rather be a *canker* in a hedge, than a rose in his grace."—*Much Ado about Nothing*, i. 3.

Contraption. A contrivance.

Cooch. Couch-grass; quitch-grass; creeping wheat-grass, (*triticum repens*). Mr. Vernon suggests that it was originally quick-grass, from its lively growth. Sw. *quick-hvete*, *quick-rot*; Da. *quick-hvede*.

Coop. Come up. A call to fowls. So *co'p* (cup), come up, for *come*? the French *allons*.

Cops. [A-S. *cops*, a *fetter*.] A connecting crook of a harrow. (see Wey and bodkins.)

Core of a rick. The middle of it when it has been cut away all round.

Cornish Jack. The Cornish chough, (*corvus graculus*).

Cothe. A disease of sheep.

Count. To reckon; to guess. 'I do count;' 'I guess; I calculate,' as they say in America. "It has been remarked by more than one writer, that the words *guess*, *calculate*, *reckon*, *slick*, (sleek,) *smart*, and others used by the Americans, though not heard at all in England, or else taken in a different sense from that which they have in the United States, are either English provincialisms, or words for which authority might be adduced from the old dramatists, and other writers of the sixteenth and seventeenth centuries." — *Mr. Petheram*.

Cow. To stop, daunt.

Cow-beäby. A boy or girl childishly meek-hearted, or mother-sick. One easily cowed.

Cow-cap. A metal knob, put on the tips of a cow's horns that she may not wound another.

Cowheart, (from cow; Sco. and Essex cove, to stop, daunt, whence *to cower*.) A coward.

Cows an' calves. Lords and ladies. The barren and fertile flowers of the *arum*.

Cravel. A mantel-piece; sometimes called "the clavy."

Craze. To crack a little.

Creeze. Dainty; taffety.

Crick, Creek. Corner, nook.

Crick. [A-S. cryc, *a crook*.] To hurt the neck or back-bone by a sudden and hard crooking or wrenching of it.

Cricket. A low stool for a child.

Crinkle. A bending, zig-zag.

Crimp, Crub. A little bit, crumb.

Cripner. A crupper.

Crippleish. Like a cripple; rather lame.

Criss-cross-läin. Christ-cross-line; the alphabet, "so called," says Jennings, "in consequence of its being formerly preceded in the horn book by a cross."

Cristèn. A small kind of plum.

Critch. A pitcher, jug.

Crock. [A-S. crocca, an earthenware vessel, whence *crochery*.] An iron pot is so called in some parts of Dorset.

Croopy. [A-S. creópan, *to bend* or *creep*.] To sink one's body, bending the thighs behind the legs. 'Eall lichoma creópað

and *snicað*: 'The whole body stoops and creeps.' — *Alfred's Boethius*.

Crowd. An apple-pie, apple-filled crust, baked.

Crowsty, Crusty. Warped, crabbed.

Crowshell. The fresh water mussel-shell, (*unio*). The *uniones* are thus called, because the crows take them from the water and open them; and having eaten their contents, leave them in the meadows.

Crumpèd up. Bent or folded up, as if for warmth under excessive cold.

Crumplèn. A small apple, crumpled from defective or constrained growth.

Cubby-hole, Cubby-house. A snug inclosure for a child, as between his father's knee's. A *cubby*, in the dialect of Shetland, is a kind of basket or box; most likely akin to *coop*, whence *cooper*. Heref. cub, a *coop*.

Culver. [*Æ-S.* *culfre*.] The wood-pigeon, or ring-dove, (*columba palumbus*). Hence 'Culver Cliff,' in the Isle of Wight.

Cunnèn man. [*Æ-S.* *cunnan*, *to know*.] A cunning man, or wizard. A man to whom is imputed supernatural knowledge, and of whom folk inquire after lost goods.

Cut, Cutty, Cutty-wren. The kitty wren, (*troglodytes vulgaris*).

## D

Dabbet. A little dab.

Dabster. [*Essex*, *dapster*.] A proficient in a game or art; one who is dip in it.

Dadder, or Dudder. [Heref. *dither*; *Æ-S.* *dyderian*, *dydrian*, or *be-dydrian*.] To daunt; to bewilder or entangle. "Me pincþ þæt þu me dwelige and *dyderie*:" "Methinks thou deceivest and bewilderest me." — *Boet.* xxxv. 5. From *dydrian* comes most likely the name of the tangled plant dodder (*cuscuta*), a parasite on furze and other plants.

Daffidowndilly. Daffodil, (*narcissus*). "Show me the ground with daffadowndillies." — *Spenser's Shepherd's Calendar*.

Dag, (from dake). A small projecting stump of a branch. Compare dagger; Ger. *degen*; Du. *dagge*. Brockett gives *dag* as an old North Country word for a pistol.

Dag, or Chill-dag. A chilblain.



Dake, (from the same root as dagger?) To prick or run in a point.

Daker. A whetstone.

Dangerous. In danger, as well as dangerous to another.

Dap. To bound as a ball.

Daps. Exact likeness. 'He's the very *daps* of his father.'

Dark. Blind. 'She's quite dark.'

Dawdling. Slow and inefficient in work.

Dead-alive. Dull; inactive; moping.

De-da. Simple; foolish; of inactive mind and body.

Dent. A hollow mark made in the surface of any thing by a *dint* (O.E. *dmnt*) or blow. "He beleevved his fingers made a *dint* upon her flesh."—*Ovid's Metamorph.* "Er thu shuldest eni *dunt* i-hure."—*Lives of the Saints.*

Dew-berry. A large kind of blackberry.

Dewbit. The first meal in the morning, not so substantial as a regular breakfast. "The agricultural labourers in some parts of Dorsetshire were accustomed, some years since, to say that in harvest time they required seven meals in the day, —dewbit, breakfast, nunccheon, cruncheon, nammet, crammet, and supper. But this seems to have been rather a quaint jingle than an enumeration of meals, as some of them, nunccheon and nammet for example, clearly indicate the same."  
— Note by Mr. Sydenham.

Didden. Did not.

Didder. To ding or dunt with cold.

Die-dapper. A dabchick.

Disfigure. To disfigure. "Lie weltering with *disfugured* face."  
— *Ovid's Metamorphosis.*

Ditter, or Datter, or Tig. [N. C. *tig*, a *slight touch*; Du. *tik*, a *pat* or *touch*.] A game of touch and run among children.

Dishwasher. The wagtail.

Divy-duck. A dabchick.

Dob. A dab; a knob or lump, as of earth.

Dock. The plant *rumex*. Children rub dock-leaves on their skin as an antidote to the stinging of a nettle, singing "Out nettle: in dock."

Dock-spitter. A tool for pulling or cutting up docks.

Dogs. And-irons. Once common iron utensils, standing at the sides of the hearth to keep up the sticks of a wood fire.

Doughbeaked. Of weak or inactive mind; half-witted. "The Yankee 'under-baked,' our 'sam-sodden;' A-S. sam-soden, *half-sodden*. The Midland phrase is 'Put in with the *loaves*, and taken out with the *cakes*.'"—Note by Mr. Vernon.

Dout. To do out; to extinguish.

Dowse. A dash, blow.

Dowst. To ding, dash.

Drabble-tail. [A-S. drabbe, *dirt*? comp. O.E. be-drabyld.] Having one's gown-tail dirty. A drab colour is a dirt colour.

Drail, of a plough, (from *draw*). A toothed iron, projecting from the beam of a plough for hitching the horses to. To walk draggingly.

Drashel. [A-S. þyrscol.] A flail. "He afeormað his þyrscol flóre." — *Matt.* iii. 12. Also, a threshold. This word affords one of many instances in which the rustic dialect is full and distinctive, while English is defective. The drashel, in English the *flail*, consists of two staves; the *handstaff* and the *vlaïl*, — *flail* or *flegel*, flying staff, from the Anglo-Saxon *fleogan*, to fly, — connected with the handstaff by a free socket called a *runnen keäple*, or *capel*, from the Anglo-Saxon *ceafe*, a beak or nozzle? so that the flail is only one part of the whole tool, for which the English has no name.

Draught faggots. Faggots of long underwood.

Drawlatchet. Walking lazily and slowly. The Midland word *latchet* means to loiter, or saunter about.

Drawty. Draughty. Full of draughts of air; as a cold house.

Drean. Drant. [A-S. dragan, by syncope draan, *to draw*.] To drawl in speaking. Drawl is the frequentative form of *to draw*.

Dredge. A bush harrow, drawn over spread dung.

Dreve. To drive. To dreve a common, is to drive together all the stock on it, and pound such as are not owned by those who have a right of common. The hayward does so occasionally.

Dribble, (among boys). To shoot the taw weakly, and by small shots, towards the pound or a marble.

Dringe, or Drunge. [A-S. þringan.] To squeeze or push; as in a crowd. 'Don't ye dringe woone zoo.'

Dripper. A small shallow tub to catch drippings or take slops.

- Drith, or Drowth. [Æ-S. *drygð*, *dryð*; O. E. *dryth*.] Thirst or drought.
- Drong, or Drongway. [Æ-S. *þringan*, *to compress*.] A narrow way between two hedges or walls.
- Drostle. To thrust, squeeze, or push; as in getting through a crowd.
- Drove. A way between hedges, where cattle are driven to or from fields. A narrow drove is a *drong*.
- Drub. To throb or beat. 'My head do drub:' 'My head throbs.'
- Dubbèd, or Dubby. Dunted, blunt.
- Duck, Duckish. [Æ-S. *þeorc-ung*.] The twilight. 'In the *duck* of the evening.'
- Duddles. Little dumps. — Thicky-duddle. Flour and water.
- Dumbledore. [Dumble or dummel, *dull*, as in the German *düm-ling*, *a doll*; or from its sound, as the Dutch *dommel*, *to buzz* or *hum*, and *dora*, *a drone*.] The humblebee. In German *rohr-dommel* is the 'booming bittern.'
- Dummet. Dusk.
- Dumpy, (from *dump*, a heavy mass). Short and thick: thence *dumpling*, a little dump. 'Down in the dumps:' 'Down in the heavy feelings.'
- Dunch. Deaf, dull. 'He's quite dunch.'
- Dunch-puddèn. Hard or plain pudding of only flour or water, without plums or suet.
- Dungy. Downcast, dull, as a horse.
- Dunnick. [Dunnock, diminutive of *dun*; comp. reddick.] A hedge-sparrow.
- Dun-piddle. [Æ-S. *dun*, *brown*, and *padða*, or diminutive *padl*, *a kite*?] The kite, or moor buzzard, *Piddleswood*, near Sturminster Newton, may be so called: as 'the kite's wood.'
- Dunt. To blunt.
- Durns. The upright posts of a door. "Hann festi þat upp yfir *dyrnar*," Icelandic: 'He fastened that up over the door.'

## E

- Ee-grass. [O. E. *edgrow*; Æ-S. *ed*, *anew*, or *again*, and *gærs*, 'grass.'] Aftermath. In Lancashire, *eddish*; in the North, *ed-grew*?
- Eiger. Sharp, sour.
- Elemen. Made of elm.

Elt. [In Wiltshire, hilt.] A young sow or pig.

Eltrot, Eldroot. [In Somersetshire, oldrot or oldroot; A-S. eald, 'and root.] The stalk and umbel of the wild parsley.

Em. Them.

Emmet-but, or Emmet-hill. An ant-hill.

Empt. To empty.

En. Him.

Eve. [A-S. ea, *water*?] To become damp, as a stone from condensation of vapour on its surface. 'We shall ha' raïn: the stwones do *eve*.'

Evet. [A-S. efeta.] An eft, or newt.

Every, or Ever-grass. A species of grass; rye grass, (*lohim perenne*).

Ex. [A-S. eax.] An axle or axis. "Hwerfeð on þære ilcan *eaxe*:" "Turns on the same axis." — *Boet. xxviii*.

## F

Faddle. A fardel; a pack or bundle.

Fall. The fall of the leaf; the autumn.

Falter. To fail; as a crop. 'I be a-feärd the teäties wull *falter*.'

Fay. [A-S. fadan, ge-fegan; Da. föie; Ger. fügen, *to fit, join, &c. to fudge*.] To fit; to succeed; to coincide or go on favourably. 'Things don't fay as I should wish em.' So, to *fay* timber is still used in our dock-yards, (Mr. Vernon); and timber likely to fit, is said "to *fay* fair." — *Brockett*.

Feäst. A village wake.

Fess. Fussy. Meddling and eager in what is going on; assuming a high position in consultation. 'There's a fess fellow.'

Figgèd-puddèn. Plum-pudding.

Finēg. [Forneg, from A-S. for, and hnigan, *to bend off*?] Not to answer the calls of duty. As not to play to trumps, as one ought, at cards, 'You finēged.'

Flannen. Flannel.

Flick, or Flip. To snap lightly with a whip.

Flinders. Flying particles, as of a thing smashed.

Flip. Very kindly or friendly in talking. 'How flip he wer.'

Flisky. Flying, as mist.

Flook, or Fluke. [A-S. flóc, *a plaice, a flat-fish*; Ger. flach, *flat*; thence *flook*, the flat part of an anchor.] A worm (*distoma*

*hepatica*). found in the livers of coathed sheep, and so called from its flatness.

Flop. A mass of thin mud.

Flounce. A flying stroke.

Floush. Flying, flouncing.

Flummocks. A flurry.

Flump. Pitching heavy and flat in a fall.

Flush. Fledged. Applied to birds: 'The young birds be nearly flush.'

Footy. Little; insignificant.

Forrels. [Lat. foriculæ, *little doors* or *window-flaps*; in Old French fourrel (fourreau), *a case* or *sheath*?] The covers of a book.

Freemartèn. The female calf of a twin, of which the other is a bull. "When twin calves are born, they may be both perfect bull or perfect cow calves. When one is a bull calf and the other a cow-calf, the latter, in general, will not breed; from malformation of the genital organs." — *Mayo's Physiology*, 4th ed. p. 390.

Frith, or Vrith. Brushwood.

Froghopper. The whole of the genus *cicada* or *tettigonia* of Linnaeus are often so called.

Furlen, Furlong. [A-S. furh, *a furrow*, and lang, *long*.] A piece or strip of corn-ground of a furrow's length.

## G

Gad. [A-S. gád, *a goad* or *spur*.] A hedge stake, or stout stick. It once meant also a bar of metal. "As when a *gad* of steele red hot in water quenched is." — *Ovid's Metamorphosis*. Gad is preserved in *gad-fly*, which is a *goad-fly*.

Gaffle. To dress or pad the less hardy parts of the body for some particular operation, especially for cudgel-playing.

Gake, or Gawk. [A-S. gæc; Sco. gowk; Ger. gauch; *a cuckoo*.] To go or stand and stare about idly, like a cuckoo.

Gakey, Gawky. [Ger. gauch, geck.] One who gakes or gawks; a fool; a cuckoo.

Gally. [A-S. a-gælwian.] To frighten, as from one's action. 'You ben't a-gwaïn to gally me.' O. E. *gallow*: "The wrathful skies *gallow* the very wanderers of the dark." — *King Lear*.  
iii. 2.

Gally-bagger. A scare-beggar; a bugbear.

Gally-crow. A scarecrow.

Gammel, or Gambrel. [Lat. *camurus*; Welsh, *cam*, *crooked*; Gr. *καμπτω*, *to bent*; Fr. *cambre*, *arch* or *bend*; *cambrer*, *to vault*; *to camber* timber, *to bend it* or *cut it archwise*; N. C. *cammerel*; Ital. *gamba*, *the leg*.] A bent staff, upon the two ends of which butchers hang carcasses by the tendons of the hock.

Gammen. [A-S. *gamen*.] Play or sport with another: thence *game*, and *gambol*.

Gannywedge. [A-S. *ganian*, *to yawn*, *open*, *spread*.] A thick wooden wedge, to open the fissure of more acute iron ones.

Gap. A large breach in a hedge, a small one being a *shard*.

Gawly. [Heref. *gally*.] Springy and wet. Applied to land.

Gay. Fresh or green. Applied to mown grass: 'That's too gay to carry yet.'

Gear. [A-S. *geara*, *apparatus*.] *Iregear*, iron utensils; *cidergear*, cider-making apparatus.

Geät. [A-S. *geat*.] A gate.

Gee, Jee, (a form of *go*). To fit; to agree; to go on well together. 'He an' I don't gee.'

Gee ho! Go ho; Go off, ho! Addressed to horses.

Giddygander. The early purple orchis (*orchis mascula*), and the green-winged meadow orchis (*orchis morio*), and other common species of orchis, are so called in the Vale of Blackmore.

Gifts. White spots on the finger-nails, believed to betoken coming presents. Of these it is a saying,

"Gifts on the thumb, sure to come;

Gifts on the finger, sure to linger."

Gil'cup, or Giltycup. Giltecup; the buttercup, (*ranunculus bulbosus*); so called from the goldlike gloss of its petals.

Gimmy. [Lat. *gemellus*, *a pair* or *twin*; O.E. *gemmow*, or *gim-mal*.] A hinge of two parts, working on a joint.

Girt. Great.

Glene. [A-S. *gliwian*, *to joke* or *jest*.] To sneer; to smile with malignant gratification.

Glöw. [O. E. *glow*; Cumberland, *gloar*; Cheshire, *glop*; Sco. *glowr*.] To stare; to watch with fixed and wide-open eyes.

Glutch. To swallow; to glut; to gulp.

Gnang (see Nang).

Go-cart. A wooden frame on truckles, to shut a child into when he begins to walk.

God Almighty's Cow, or, sometimes, the *Lady-bird*. The *coccinella septem-punctata*. Children will often catch this insect, and, as Howitt says children do in Germany, put it on the tip of a finger, repeating

"Leädy bird! leädy bird! vlee away hwome;

Your house is a-vire, your childern wull burn."

So in Spain, also, children put the lady-bird on their fingers, repeating

Solá, solá, taña,

Vete a la montaña;

Y dile al pastor

Que traiga buen sol

Para hoy, y mañana,

Y toda la semana.

Alone, alone, O lady-bird,

Get thee to the mountain,

And tell the shepherd,

That he should bring a good sun

To-day, and to-morrow,

And all the week.

A Dios.

Farewell.

Gond, or Gund. [A-S. gund, *corruption, pus.*] A disease of sheep, a kind of itch or corruption spreading on the skin in yellow spots.

Goo. 'All the goo:' 'All the fashion.' So *vogue*, in French, is the going or rowing of a galley.

Goo wi', or Goo after. To court; to go with, as a young man walks with his sweet-heart. 'He do goo wi' Polly Hine.'

Goodhussey, Good-housewi'e, (good housewife). A threadcase, in which a good housewife will keep her thread.

Good-now. Mostly equal to "do you know," or "you must know."

'Ya ben't gwaïn to put upon me, *good now*:' 'You are not going to domineer over me, you must know.'

Gookooflower. The *cardamine pratensis*, on which gookoospettle is often found.

Gookoospettle. The frothy nidus of the *cicada spumaria*, attributed to the spitting of the cuckoo.

Goolden-chain. Laburnum.

Goolden-drop. A variety of wheat.

Gout. [O. E. gote; Heref. gout; Du. goot; North-east Sussex and West Kent, gut.]. An underground gutter.

Grab. [A-S. gripan.] To snatch up greedily: akin to grapple, grasp, gripe, grip, &c. Also, the crab-apple.

Grabble. To keep grabbing.

Grabstock. A young crab-tree, or the cutting of one.

Gramf'er. Grandfather.

Gramm'er. Grandmother.

Grēt. [A-S. grētan; Ger. grüssen, *to greet*.] Very friendly. 'How gret they two be.'

Greygle. [A-S. græg, *grey*. Grægl or greygle means what is grey, greyish blue?] The bluebell, (*hyacinthus non scriptus*).

Gribble, (diminutive of *grab*). A young crab-tree or black-thorn; or a knotty walking stick made of it.

Griddle, (by syncope from *grindle*, diminutive of grind). To grind corn very coarsely or imperfectly.

Grintern. A compartment in a granary.

Grip. [A-S. gripan, *to gripe*; Du. greep, *a handful*.] A handful of wheat. Wheat is said to be in grip (handful), as it is left by the reapers.

Grotten. A sheep-slade; a run or pasture for sheep.

Ground ash. An ashen stick growing from the ground, and much tougher than a branch of the tree.

Ground. "To ground a pick," is to put the end of its stem on the ground, as a bearing in raising a pitch of hay; a help of which a smart young man, proud of his strength, would be ashamed.

Grumpy.

Gudgen, (diminutive of the A-S. gād, a goad or pointed rod). A cutting of thorn or other wood, driven into the ground to strike root.

Gwoad. [A-S. gād, *a goad or rod*.] A measure of fifteen feet.

Gurgens. Pollard; coarse flour.

Guss. A girth.

## H

Hag-rod, hag-rodde, or hag-ridden. The nightmare is attributed to the supernatural presence of a witch or *hag*, by whom one is *ridden* in sleep.

Hacker. [A-S. haccan, *to hack or cut*; Du. hakker, *a chopper*.] A hoe.

Hackle. [A-S. hacele, *a cloak or mantle*.] A bee-hackle; a straw roof over a beehive.



**Haggler.** One who buys up poultry to sell again. I. of Wight, a kind of head man at a farm dwelling in the house, who looks after the stock on Sundays in the absence of others.

**Haíl.** [A-S. hál.] Hale; sound; strong.

**Haín, or Winterhaín.** [Heref. haine, *an inclosure.*] To lay up grass land; not to stock it. 'The meäd wer winterhaíned.'

**Hacker,** (frequentative of *hack*, to strike or chop; as in a *hacking* cough). To strike the teeth together, in a shaking from cold or fear.

**Halterpath.** A bridle-path; a road for one on horseback, but not for a carriage.

**Hame.** [A-S. healm.] Haulm. The stalks of plants; as beänhame, peashame, teätyhame, &c.

**Handy.** [A-S. ge-hende.] Useful. Also near, or near at hand.

**Hangèn.** [A-S. hangian, *to hang.*] The sloping side of a hill, called by the Germans *ein abhang*.

**Hangèn-house.** A shed under a continuation of the roof of a house.

**Hanger.** A cover, a wood.

**Hang-gallows;** fit for the gallows; that ought to be, or is likely to be, hanged. 'A hang-gallows rogue.'

**Handpat.** Fit or ready at hand; at one's fingers' ends. 'He had it all handpat.'

**Handsel.** [Sw. hand-söl; Du. hand-gift; A-S. hand-syllan, *to give into one's hands.*] Something given to a young woman at her wedding towards housekeeping is called a "good handsel" in the Vale of Blackmore.

**Happer,** (frequentative of *hop*). To hop up or rebound as hail, at falling.

**Haps.** [A-S. hæps.] A hasp.

**Hard.** A hard boy, is a big boy; *hard* being opposed to *tender*, in a child of tender years.

**Hardle.** [I. of Wight, harl.] To entangle.

**Hard-workèn.** Industrious.

**Harrow of a gate.** [A-S. heorra, *a hinge*; N. C. har.] The backer upright timber of a gate by which it is *hung* to its post. The one in the middle, between the harrow and the head, is the *middle spear*, which is also the name of the upright beam that takes the two leaves of a barn's door.

**Harness.** Apparatus; as *cider harness*, apparatus for making cider.

Hart-berries. [A-S. heorot-berg.] The whortle-berry; bilberry, (*vaccinium*).

Harvest-man. The crane-fly, or daddy-long-legs (*tipula oleracea*).

Ha'skim cheese. Halfskim cheese; cheese made of milk skimmed only once.

Hassen. Hast not.

Hassock. A large sedge-mock; a tuft of sedge. "Land so full of *hassocks*, as to be impossible to find the deer amongst them." — *Hutchinson's Drainage of Lan.*

Hatch. [A-S. hæca.] A wicket or little garden-gate, thence *buttery-hatch* at the Universities.

Hathe. A thick covering, as of small pocks.

Hav. [Du. haver, *oats*; Norf. and Suff., and Hants. haw; Ic. hafrar, *oats*.] The spikelet of the oat. 'The woats be out in hav.'

Hawkèd cow. [Sco. hawkie.] A cow with a white or white-patched face.

Haymäiden. A wild flower of the mint tribe; ground ivy, (*glechoma hederacea*). Used for making a medicinal liquor, 'haymäiden tea.'

Haymeäken. Hay-making consists of several operations which, with fine weather, commonly follow each other in Dorsetshire thus: The mown grass — in *zwath*, swath, — is thrown abroad — *tedded*, — and afterwards turned once or twice: in the evening it is raked up into little ridges — *rollers*, — single or double, as they may be formed by one raker, or by two raking against each other; and sometimes put up into small cones or heaps, called *cocks*. On the following morning the rollers or cocks are thrown abroad in *passels* — parcels, — which, after being turned, are in the evening put up into large ridges — *weäls*; and the *weäls* are sometimes *pooked*, put up into larger cones — *pooks*, — in which the hay is loaded. In raking grass into double rollers, or pushing hay up into *weäls*, the fore raker or pickman is said to *rake in* or *push in*, or *row* or *roo*, and the other to *close*.

Hayward. [A-S. hege or haga, a *hedge*, and *ward*.] A warden of the fences, or of a common, whose duty it is to see that it is not stocked by those who have no right of common. He sometimes "drives the common;" i. e. drives all the stock

in it into a corner, and pounds such as is not owned by those who have a right of common.

Hazen. In some parts the same as Hiëssen.

Head, "To zet their heads together." To consult or conspire. The word *conspire* is itself from *con* together, and *spiro* to breathe, which conspirators do while "setting their heads together." Thence the Persians call an intimate friend *hum-dum*, from *hum*, together, and *dum*, breath.

Headland, or Hedlèn. The ground or ridge under hedge, at the heads of the ridge where the horses turn in ploughing.

Heal. [A-S. hélan.] To cover. 'To heal beäns:' 'To earth up beans.' 'The house is unhealed:' 'The house is stripped,' as by a rough wind. "Nis nan þing oferhéled, þe ne beo unhéled." — *Luke* xii. 2.

"And if his house be un-heled." — *Piers Plowman*.

Heämes. [Du. haam.] The pieces of wood put on the collar of a horse with staples to take the traces.

Heän. [Derbysh. hawn.] The handle; as of a knife. 'The knife's a-broke off up to the heän.'

Heart, "Out o' heart." Discouraged, which is from *dis*, un, and *coraggio*, great heart; meaning, not having a heart.

Hedlèn. Headlong; giddy; precipitate. 'There's a hedlèn chile.'

Heft, (formed from *heave*). Weight.

Hele. [N. C. hell; A-S. a-hyldan, *to make to lean*; as to make a vessel *heel* over.] To pour out fluid. 'Shall I hele ye out another cup?'

Herence. Hence.

Hereright. Here on the spot; at once.

Het. [A-S. hæst-an.] Heat.

Hèth. The hearth, or a heath.

Hèthcropper. A horse bred on a heath.

Hick. [N. C. hitch.] To hop on one leg.

Hidlock. A hiding, inclosure.

Hiëssen, Halsen. To forebode evil. "T'll raïn avore night," says one. 'There, don't ye hiëssenny,' answers another, who hopes it may not.

Hidy-buck. [Hide-fox. — *Hamlet*, iv. 2.] A game of hide and seek.

Highlows. A kind of high shoes, lower than kitty boots.

Hike off, or out. [A-S. higian, *to hie, to hasten?*] To go off

hastily by compulsion: or actively, to expel. 'You shall hike out.'

Hile. [A-S. *hılan*, *to cover?*] Ten sheaves of corn set up in the field, four on each side and one at each end, and forming a kind of roof. So a N. C. word for a hile is *huttock*, a little hood or stook; and two sheaves put on the top of the stook are called *hood-sheaves*, or *hoods*.

Hinge, (from *hang*). The heart, liver, and lungs of a sheep, which, when *hanging* to the head, are called the sheeps head-and-hinge.

Hitch, hang on. To fasten. 'Hitch in the hosses.' 'They wer a-hitched up:' 'They were arm in arm.'

Hith. Height.

Ho. [A-S. *hogian*, *to be careful*, or *anxious*.] 'I don't know, an' don't ho.' "He ymbe manegra þeóda þearfe hogode:" "He was anxious for many nations." — *Ælfric's Homily on St. Gregory*.

Hobble. [N. C. *hopple*.] To tie an animal's legs to keep him from wandering.

Hobbles. A wooden instrument to confine the legs of a horse while he is undergoing an operation. "He's a-got into a hobble," is a figurative expression, meaning he is in a difficulty.

Hobbly-hoy, or Hobbledy-hoy. Defined by a rhyme, — "Neither man nor boy."

Hodma-dod. A bunchy, dumpy, thing.

Hog. A sheep one year old.

Hoils. [Essex, *ails*.] The beard or awn of barley.

Hold wi'. To hold or side with; to follow in opinion. 'To hold wi' the heäre, an' run wi' the hounds.

Holm. Holly, especially low and more prickly holly, in distinction from taller and smoother leaved.

Homble. A duck.

Honey-zuck. The honeysuckle.

Hontish. Haughty.

Hook. [Somerset, *hoke*.] To gore with the horns. 'A hookèn bull:' 'A bull that gores.'

Hopscotch. A game of children, consisting of *hopping* over a parallelogram of *scotches* or chalk lines on the ground.

Horridge, Whorage. A house or nest of bad characters.

Hoss. A horse. Also, a plank or faggot to stand upon when digging in wet ditches, moved forwards by a knobbed stick inserted through it. 'Not to hitch woone's hosses together.' 'Not to agree or coincide in opinion.' The shaft-horse or wheel-horse of a team is called a *thiller*, from the A-S. *þil*, a shaft or pole; the next before him the *body-horse*. The next forward is the *lash-horse*, being within reach of his lash while keeping by the side of the body-horse; and the fourth would be a *rollier*, or *fore-horse*.

Hoss-stinger. The dragon-fly. (*libellula*).

Hoss-tongue. Hart's tongue, (*scolopendrium vulgare*).

Hounds, or Bussels, of a waggon. The slides or fellow-pieces. (see Waggon.)

Howsh. An exclamation to swine, to incite them onwards.

Huckle. The hip.

Hud, (from *hood*). The hull or legume of a plant.

Huddick, Huddock. [N. C. hottle; Norfolk and Suffolk, hutkin; all diminutives of *hood*.] A bag or case for a sore finger. In the Northern counties the covered cabin of a coal-barge is a *huddock*.

Hull. A pod.

Humbuz. A thin piece of wood with a notched edge, which, when swung round swiftly on a string, yields a humming or buzzing sound.

Hummick. A heat or sweat.

Humstrum. A rude musical instrument.

Hungred. [A-S. *hyngrian*, which is an impersonal verb.] Hungry. (see Matt. xxv. 35.)

Hus-bird, Whore's-bird. [A-S. *hír*, and *býrd*, *birth* or *offspring*. 'Næs na of earmlicum *birdum* geborenum:' 'Neither of those born of low birth.' — *Appollonius of Tyre*.] A term of reproach, like the Haraamzaadah, 'son of the haraam,' of the Persians.

# I

Ice-candle. An icicle.

Ich, Uch. [A-S. *ic*; Ger. *ich*.] I, in some of the lower parts of Dorset.

Injist. Almost; very nearly.

Ire-gear. Iron ware. (see Gear.)

Jack-o'-lent. A scarecrow of old clothes, sometimes stuffed. Fielding, who was some time in Dorsetshire, uses the name in the second chapter of his *Joseph Andrews*.

Jack-rag. "Every jack-rag o'm," means every single individual.

Jans. Wire shirt-buttons, of which many used to be made at and near Blandford.

Janders. The jaundice.

Jaw. A tenon for a mortise.

Jiffy. A moment of time; a very short time.

Jimmy. The hinge of a door. (see Gimmy.)

Jist, Jis'. Just; jist about. To be 'jist about' any thing, means to want nothing at all of being so. 'Jist about merry.' 'Jist about work.'

Jobbet. A little job.

Jobbler. Under-ground jobbler. The bird wheatear.

Jog woone's memory. To put one in mind of a thing, particularly of the subject of a former promise, or of a duty.

Junk. Same as Chunk.

Jut. [Som. jot; Essex, julk, *to jolt*.] To give one a sudden blow or concussion when still, particularly when writing. 'Don't jut zoo.' 'She juttet en:' 'She nudged him.'

## K

Keeks, or Kex. A dead stalk of hemlock or cowparsley.

Keepèn. Keeping of a song; the burden or *refrain* of a song.

Keeve, or Kive. [A-S. cȳf, *a vat*.] A large tub, used for the wort to work in at brewing.

Kerf. [A-S. ceorfan, *to cut*, whence *carve*.] The cut of a saw in wood. "And his swyðre eære ofacerf."—*Luke* xxii. 50. From *ceorfan* comes, most likely, the name of Corfe Castle, which is by a *kerf*, cut or opening in the hills.

Kernel. [Diminutive of *corn*; Ger. kern, *a grain*.] This word is commonly applied to the pips of pomaceous fruit, which are sometimes playfully shot from between the thumb and forefinger by young folks after saying,

“Kernel, come, kernel! hop over my thumb,  
And tōl me which way my true-love will come;  
East, west, north, or south,  
Kernel, jump into my true-love’s mouth.”

**Ketch.** *Keach.* To set hard, as melted fat cooling.

**Ketcher.** The membrane over the viscera of a pig.

**Keys.** The seed-vessels of the sycamore and maple.

**Keäkehorn.** The windpipe, particularly of a slaughtered animal.

**Keäple.** (see *Drashel*.)

**Kid.** [*Æ-S. cod.*] A pod or legume; as a *beän-kid*, a *pea-kid*.

**Kimberlin.** Not a *Portlander*; a *mainlander*. (A *Portland* word.)

**Kind.** Sleek, as spoken of fur. Also keen, as of a knife.

**Kitpat, or Kitbat.** The old clogged grease in the stocks of wheels.

**Kittico.** To push with one’s elbows, as in getting through a crowd.

**Kittyboots.** A kind of laced boots reaching up only over the ankles.

**Kitty-coot.** The water-rail.

**Knap.** [*Æ-S. cnæp.*] A small hillock or rising. What is called in Somerset “a batch;” the brow of a hill. “*Læddon hine ofer þæs munes cnæp.*” — *Luke* iv. 29. From the *Æ-S. cnæp*, we have *knop*, (*Exodus* and *1 Kings*, *passim*,) our *knob*; Ger. *knopf*; and *knap-weed* (*centaurea*), the involucre of which forms a *knob* or ball.

**Knee-knaps.** [*Æ-S. cnæp.*] Leathers worn over the knees by thatchers at work.

## L

**Lagwood.** (see *Rundlewood*.)

**Laiter.** One laying of eggs, before sitting.

**Lamb’s grass.** Spring grass; early grass: as distinguished from *eegrass*.

**Lamiger.** [*N. C. lamiter.*] One recently become lame.

**Lammockèn.** Loose-limbed.

**Lamploo.** An out-door game among boys.

**Lant,** (in some parts *loo*,) is, in Westmoreland and Cumberland, a game at cards.

**Lawrence.** When one is seen to be lazy, *Lawrence* is said to

have him; and when one feels a loathing of exertion, he sometimes cries

“Leäzy Lawrence, let me goo!

Don't hold me zummer an' winter too.”

Lathy. Tall and thin.

Latten. [O. E. latten; French, leton.] Tin. It is glossed in English as a kind of brass, or rather tin-plate, as distinguished from the metal tin.

Lavish. Rank. ‘That wheat is lavish.’

Lawn, or Lawnd, (land). Unploughed land; the unploughed part of an arable field.

“And under a lynde, upon a launde,

Lened I a stound.” — *Piers Plowman*.

Lawnder, (from *lust*). An iron in the forepart of a sull, sliding on the lawn before it is turned.

Leäde. [A-S. hladan.] To dip up or draw off a liquid. ‘Hládað nú:’ ‘Draw out now.’ — *John* ii. 8.

Leädecart. A cart with raves, so as to be loaded with hay or straw.

Leädes. The same as Raves, which see.

Leäse, Leäsy. [A-S. lesan, *to gather or collect*.] To glean after the reapers.

Leät. To leak; to let out liquid.

Leäze, or Zummergeäze. [A-S. læsu, *pasture*.] A field stocked through the summer, in distinction from a mead which is mown. “Ic drife mine sceáp tó heora læse:” ‘I drive my sheep to their pasture.’ — *Ælfric's Dialogue*.

Ledgers. [A-S. leger, *what lies down?* Compare *sleepers* of railways.] The rods that are fastened down by spars on the thatch of a rick.

Leer, or Leery. [Ger. leer.] Empty in the stomach; wanting food.

Lence, [from lend; Som. and East Sussex, lent.] The loan of any thing. ‘I thank ye vor the lence o't.’

Let. [A-S. lettan, *to hinder*.] A stopping or interruption: used by boys in playing marbles. ‘Let shall be:’ ‘An accidental stopping shall be fair.’

Levers or Livers, Lever or Liver-leaves. [A-S. læfer.] The great yellow flag or its leaves, (*iris*).



- Lew. [X-S. *hleow*, or *bleo*, *shelter*, *shade*, *covering*; Du. *lauw*.] Shelter from the wind. 'In the lew zide o' the hedge.' 'On pisses holtes hleo:' 'Within this grove's shelter.' Thence *lee*-ward, the opposite of windward; and a *lee*-shore. Also tepid, as lew-warm, *luke-warm*, which is from the X-S. *hleō*; Ger. *lau*, *lau-warm*; Da. *luuken*; Du. *laauw*.
- Lewth. Shelter from the wind.
- Libbets. Rags in strips.
- Lie. The *lie* of the country; the relative position of places. 'I thought I coulden be wrong, by the *lie* o' the country.'
- Ligget. Small long rag. 'Every ligget o't.'
- Light. or Light-headed. Delirious.
- Like. in Dorset, as in some other counties, qualifies an adjective. 'He's down-hearted *like*:' 'He is *rather* down-hearted.' 'He is all mwopèn *like*.' The adjective *like* (*saa*, *sæ*, *see*.) is exactly so applied in Hindoostance; as 'Æk kaalaa-*saa*, g'horaa:' 'A black-like horse; a rather black horse.'
- Limber. Limp; flaccid.
- Limbers. Shafts of a waggon.
- Limbless. 'I'll knock thee limbless:' 'I'll knock thee to pieces; thy limbs off.'
- Lincèn. An intensive of size; as, 'a lincèn girt heäre.'
- Linchet or Linch. Lynchet or Lynch. [X-S. *hline*.] A ledge of ploughed ground on the side of a hill; or the strip of green ground between two ploughed ledges.
- Linded. A linded cow: a cow with a white streak down its back.
- Linhay, Linnedge. [X-S. *hlynian*, *to lean*, and *hæg*, *an inclosure*?] A low-roofed shed attached to a house; a penthouse.
- Linnet. Lint; tinder.
- Lin-man. [X-S. *lin*; Lat. *linum*, *flax*.] A man in the flax-trade: thence *lin*-seed.
- Lip. [X-S. *leap*, a *basket* or *chest*.] A vessel; a seed-lip, or seed-box, in which a sower carries his seed.
- Lippèn, or Lippy. [Som. *lipary*; N. C. *lipper*, *spray from waves*.] Wet, rainy. 'Tis a very lippy time:' 'The weather is very rainy, or stormy.'
- Lissen. [O. E. *liss*, a *list* or *border*.] A streak or layer; a stratum. 'There's a lissen o' bad hay in thik rick.' In Gloucester a *lissen* is a cleft in a rock.
- Litsome, or Lissom. Lithesome; of light and cheerful mind.

Litty, (from *light*). Of light and easy bodily motion.

Livers. Same as Levers.

Lock (of hay). An armful.

Long. 'By long an' by leäte:' 'After a long time, and much ado.'

Lop, Lopy. To walk or hang about lazily and idly. 'Don't lopy about here: goo an' do zome'at.'

Loplolly. One who lops and lolls; a lazy or idle person.

Lo't. A loft; the floor of an upper room; the ceiling. 'I can reach up to the lo't.'

Love-child. [German. *liebes-kind*.] An illegitimate child.

Lowl. To loll loosely.

Lowsen. To listen.

Lug. A pole. A pole in land measure is  $5\frac{1}{2}$  yards.

Lumper, (to lumber). To strike the foot heavily against the ground or projections; to stumble.

Lure. A disease of sheep; an ulcer in the cleft of the foot.

## M

Madders, or Mathers, (in some parts Meäden). The stinking chamomile, (*anthemis cotula*).

Mag. A mark or stake to throw at, as in quoits or pitch-half-penny. Also, the name of a game among boys, in which the players throw at a stone set up on edge.

Magot. A whim or fancy; an experiment.

Magoty. Fanciful; fond of experiments; crotchety. 'What a magoty man he is.'

Maïn. [A-S. *mægen*, *strength*, *might*.] Very. 'A maïn girt tree?' 'A mighty or very great tree.' Comp. 'with might and *main*.'

Maïden tree. A tree not polled; not a pollard. It is believed, that if a young maiden ash be split and a ruptured child drawn through it, he will become healed. The writer has known of two trees through which children have been so drawn.

Maïnpin of a waggon. A pin put through the fore-axle of a waggon, for it to turn upon in locking. (see Waggon.)

Malter, rightly used instead of *maltster*, which is properly a *woman malter*.

Mammet. An image, scarecrow.

Mampus. A great number; a crowd. 'A mampus o'vo'k.'

Man, or Mawn. [A-S. mand.] 'A large withy basket with two handles, for apples, potatoes, &c. of the shape of a frustrum of a cone. 'Sweet-smelling apples in a *maunde*, made flat of osier twigges.'—*Ovid's Metamorphoses*.

Mandy. Saucy.

Many. [A-S. manig.] Used in a similar sense for *much*, as in Anglo-Saxon: 'Do the cow gi'e many milk?'

Mark vor. To show tokens of becoming. 'He do mark vor to be tall.'

Marten. A heifer that will not breed; a barren. (see Freemarten.)

Mash-mortar. 'To hit into mash-mortar.'

Mawken. A wet cloth fastened to a poll, to clean out the oven before setting in a batch of bread.

Mazzardy. Knotty.

Meäden. Same as Madders.

Meal of milk. The milk of one milking, or of one time.

Meat-ware. Potatoes, pulse, and other farinaceous food.

Meech, mooch. To gather up, as by picking, or begging.

Mel. Meddle.

Ment. [A-S. myntan, *to make up, form*.] To be like, or represent. 'He do ment his father.'

Merry. [French, *merise*.] The wild cherry, (*prunus avium*).

Mesh. Moss.

Mesh. The run or lair of hares or other wild animals.

Mess. A dirty condition, or disagreeable circumstances.

Mid. May, or might.

Miff. [N. C. tift; Essex, tiff.] An offence; a coolness between friends or neighbours.

Miggy, or Muggy. [N. C. muggy.] Misty and damp. Spoken of weather.

Miller, or Millard. A large white moth, such as the puss-moth (*phalena vinula*), and the pale tussock-moth, (*phalena pudibunda*). Children sometimes catch these moths, or millers; and having interrogated them on their taking of toll, make them plead guilty, and condemn them in these lines:

"Millery, millery, dousty poll!  
How many zacks hast thee a-stole?  
Vowr an' twenty, an' a peck.  
Hang the miller up by's neck."

- Min, (most likely *man*). [N. C. *mun*.] A word of contempt. 'Thee bijsen gwain to gally me, min.'
- Minnets. 'Noo minnets!' a warning among boys at marbles; meaning the player is not to remove small obstacles on the ground.
- Mint. A mite.
- Mixen. [A-S. *mixen*.] A dung-heap. "Ne on orþan ne on my-xene." — *Luke* xiv. 35.
- Miz. Bad. 'A miz job.'
- Mock. A root or stump of a cut-off bush, or large stick; a tuft of sedge.
- Money-spider. The *aranea scenica*, which, when they see it hanging by its thread, folks sometimes take and try to swing it round their head three times without throwing it off; and then put it into their pockets, whither it is believed it will soon bring money.
- Moot. The under-ground part of a felled tree; the bottom of its trunk, and its roots.
- More. The root of a flower or small plant; a single root of a tree.
- Mote. 'A straw mote:' 'A stalk of grass.'
- Mouel. A field mouse, (*mus sylvaticus*).
- Mould. The skull.
- Much. 'To much down; to stroke a hairy animal.'
- Mullum. Soft or crumbling; as 'a mullum cheese.'
- Mummock. A fanciful or ugly figure, such as a Guy Fawkes.
- Mummers, a set of youths who go about at Christmas, decked with painted paper and tinsel, and act, in the houses of those who like to receive them, a little drama, mostly, though not always, representing a fight between St. George and a Mohammadan leader; and commemorative, therefore, of the Holy wars. One of the characters, with a humpback and bawble, represents 'Old Father Christmas.' The *libretto* of the Dorset mummers is much the same as that of the Cornish ones, as given in the specimens of the "Cornish Provincial Dialect," published 1846.
- Mutton-tops, or Mutton-chops, (in the Isle of Wight *lamb's-quartters*). The young tops or shoots of the goosefoot (*chenopodium*), sometimes boiled in the spring for food.
- Mwope. The bullfinch.

## N

**Naïse, Noise;** a scolding. 'To dreve a naïse,' is an expression which means to keep up or keep making a noise, and seems exactly equal to the phrase *κολορον ἐλάνρειν*. — *Iliad*, A. 576. So, 'Don't ye dreve sich work,' means 'Do not make such an uproar.' — *Note by Mr. Bingham*.

**Nammet.** [X-S. *nón-méze*, *noon-meat*?] A luncheon.

**Nang, or Nangy.** [East Sussex, 'to nang your jaws.'] To mock one by half articulate sounds, wagging the jaw with a grin. A great insult.

**Nar.** Never. 'Nar a cow:' 'Never a cow.'

**Na'rs'ha.** An odd contraction for 'ne'er such a.'

**Neat.** [X-S. *naht*, *nought*.] 'To play vor neat:' 'To play for nothing,' i. e. without stakes.

**Ne-na.** Simple; foolish. Same as De-da.

**Nesh.** [N. C. *nash*; X-S. *nesc*, or *hnesc*.] Tender; soft. 'This meat is nesh.' 'Do veel nesh.'

"þonne hys twig byð hnésce. — *Matt.* xxiv. 32.

"The nesh tops

Of the young hazel." — *Croive's Lewesdon Hill*.

**Nessletripe.** [Heref. a *niscal*, diminutive of the X-S. *nesc*, *tender*.]

The most weakly or last born of a brood of fowls, a fare of pigs, or a family of children.

**Netlens, or Knotlens.** [Ic. *hnytla*, a *little knot*.] The same as Chetlens.

**Nettle.** To pique.

**Never'stide.** [X-S. *tíd*, *time* or *tide*.] 'That'll be next never'stide:' meaning that it will never happen.

**Never-the-near, or Never-the-nigher.** [X-S. *neah*, *nigh*, *nearre*, *nigher*.] That does not advance the argument; it is to no purpose.

**Nicky.** (from *nick*, to cut short?) Very small short-cut bundles of wood for lighting coal fires. In some parts of the county, *nickies* are long faggots.

**Niggle.** To complain of trifles, from ill temper or bad humour.

**Nippy.** Hungry, with a keen appetite. 'I be rather nippy.'

**Nirrup.** A donkey.

**Nit.** Not yet.

Nitch. A burthen; as much as one can carry of wood, hay, or straw, and sometimes of drink. Hedgers are sometimes allowed to carry home every night a nitch of wood, which they put on the end of a pole called a *speäker*, spiker.

Noggerhead. A loggerhead; a blockhead.

Noohow. After no regular mode or shape. 'Theäse rick's a-meäde noohow.'

Noo-when. At no time.

Not. [Æ-S. hnot, *shorn* or *clipped*.] Without horns; as 'a not-cow:' 'a not-sheep.'

Nother. [The right offspring of the Æ-S. náðer.] Neither. 'You can't do it.' 'Nor you nother.' Nother and other were the Old English. "*Nother* of flesh ne of blod." — *Lives of the Saints*.

Nounse. The eyelet-hole of a rope.

Nudge. To jog one, particularly with the elbow.

Nunch. or Nunchèn. Luncheon.

Nut. The stock of a wheel. Also, a lobe of fat in a slaughtered animal.

Nunnywatch, Ninnywatch. A Quandary.

## O

O'. Of.

O'. On. 'O' Zundays:' 'On Sundays,' or 'Of Sundays;' as, in Anglo-Saxon, "Ròde-tácn wearð at-cówed on þam monan, ánes Wódnesdæges:" "A token of the cross was seen on the moon of a Wednesday." — *Sax. Chron.* 806.

Odds. Difference. "Because there was no oddes." — *Ovid's Metamorph.*

Off. The line from which boys shoot in beginning at marbles.

Off vor. To be well off, or bad off, for any thing. means to be well or badly furnished with it. 'How b'ye off vor apples to-year?' 'He's bad off.'

O'n, Ov en. Of him or it.

On-light. [Æ-S. on-a-lihtan.] To alight; to dismount from a horse.

Ooser, or Oose. (Wurse, in "Lazamon's Brut," is the name of the arch-fiend.) A mask with opening jaws, put on with a cow's skin to frighten folk.

Orts. [X-S. orettan, *to spoil, to defile.*] Waste hay left by cows fed a-field,

O's. Of us.

Out ov axèn. Out of asking: having had one's banns of marriage published three times.

Outstep. Out of the way; lonely. Applied to a village or house.

Oves, Ovis. Eaves.

Overlook. To look on with the evil eye.

Overright. Right over against.

## P

Pank. To pant.

Panshard. [*pan*, and X-S. secard, *a fragment.*] A piece of a broken pan. (see Shard.)

Par. To inclose, shut up.

Parrick. [X-S. pearroc; Westm. parruck; Northum. parrick, *a lambing inclosure.*] A paddock; a small inclosed field. "On þisum lýtlum pearroce:" "In this little inclosure." — *Alfred's Boethius*, xviii. 2.

"Hadde parroked hymselfe,  
That no man mighte hym se" — *Piers Plowman*.

Passons an' Clarks. The running fiery spots on burning paper are sometimes so called by children, who watch them to see which will run last: parsons, the large ones. — or clerks, the small ones.

Payze. To ooze.

Peäne. [X-S. pan, *a piece, or hem?* thence panel?] This word, which in English is confined to a piece or compartment (pane) of glass, is in Dorset extended to others, as in Anglo-Saxon. A *peäne*, for example, is a compartment of tedded grass between the raked divisions.

Peärt. Well; lively.

Peäviours. Paving-stones; flag-stones.

Peck upon. To domineer over.

\*Pelt. A paroxysm of anger. 'He went off in sich a *pelt*.'

Pewit. The lapwing.

Pick. A hay-fork or dung-fork.

Pickèd. Peaked; having a sharp top. Applied to human beings, thin. "With a pikèd top the cypresse." — *Ovid's Metam.*

- Piler. [Æ-S. *pilere*, *a pounder*?] A tool, consisting of an iron frame of many compartments, for pounding off the hoils of thrashed barley.
- Pillem, Pelm. [Welsh, *pilm*.] Dust, in some of the lower parts of Dorset.
- Pin-sweale. [Æ-S. *pin*, *pain*; and *swel-an*, *to burn*.] A boil, or pimple.
- Pissabed. The dandelion, more especially the narrow dandelion, (*leontodon taraxacum*.  $\beta$  of Smith); said to be very diuretic, whence its name in Dorset, as in France.
- Pitch. [N. C. *pick*.] The quantity taken up at once on a pick or hay-fork.
- Pitch. [N. C. *pick*.] To put or throw up hay on a waggon; to subside, as dirt in water; to sit down, 'Do ye pitch yourself in a chair;' to lay down, "pitchèn."
- Pitcher. A willow plant.
- Piërs, or Pyërs. Hand-rails of a foot bridge.
- Plaïn. Middling; far from being excellent or handsome. 'Tis but a plaïn crop.' 'He's a very plaïn man,' is an euphemism for 'He is an ugly man.' Plaïn also means *quite*; as, 'The wind is plaïn south.' Also unaffected, simple.
- Planced. [Fr. *plancher*.] Boarded.
- Plesh, Plush, or Plash. [O. E., Hereford, and N. C. *to pleach*.] To cut the larger sticks (pleshers, plushers, or plashers) of a quickset hedge nearly but not quite off, and lay them down on the bank, so that the sap may come up over the cut, and they may throw out perpendicular shoots.
- Pleck. [Æ-S. *plæc*, *an open place*.] A small inclosure.
- Plim. To swell or expand. 'This beäcon do *plim* in bweilèn.'
- Plock. A block; a large block of wood, particularly a "choppèn plock," for chopping up small wood upon.
- Plough, or Plow. A waggon is mostly called a *plough*, or *plow*, in the Vale of Blackmore, where the English plough, *aratrum*, is a *sull*, the Anglo-Saxon *syl*. "These are in his Maties name to require you forthwith, on sight hereof, to press men and *plowes*."—Colonel Kirk's order to the parish of Chedzoy, in the Monmouth rebellion.
- Plounce. To plunge down.
- Ply. To bend.
- Pockfretten. [*pock* and *fret*, to eat; Æ-S. *freten*, *eaten*.] Marked



- by small-pox. "Like as it were a moth *fretting* (eating) a garment."—*Psalms* xxxix. '
- Ponted. Bruised with blows. 'Theäse vish is a-ponted.'
- Pook. [N. C. pike; A-S. *peac. a peak.*] (see Haymeäkèn.)
- Popples, or Popplestwoncs. [A-S. *papol*, or *popolstán.*] Pebbles.
- Pot. A stick with a hemisphere of wicker-work on it, as a shield in cudgel-playing.
- Pott, or Putt. A dung-pott, or dung-putt. A kind of broad-wheeled dung-cart. that tips to shoot the dung.
- Praïse, or Prize. To show, by some motion, a feeling of pain, as from a hurt. When a horse is touched on a wounded or bruised part. he is said to praise it or not, by flinching or otherwise.
- Pricked. Sharp, as beer.
- Pride o' the mornèn. A foggy mist in the morning, likely to be followed by a warm day.
- Proof. Fattening quality. Spoken of food. 'There's some proof in that hay.'
- Proofy. Having much proof; likely to fatten.
- Prove. To fatten; to gain flesh.
- Pud. A hand. 'Gi'e's a pud.'
- Pudding-stone. Conglomerate; "so styled because the stones and their matrix resemble pudding."—*Roberts.*
- Pug. To pull, poke.
- Puggy. Poking out, protuberant.
- Pummel-footed. [Somerset, *pumple-footed.*] Club-footed; *οιδίπους.*
- Pummy, Pummice. [Fr. *pomme, an apple.*] The dry substance of apples after the cider is expressed from it.
- Pure. Quite well. 'How b'ye?' 'Pure, thenk ye.'
- Pur lam'. [A-S. *púrlamb.*] A sound male lamb, as in Exodus xii. 5; though in Dorsetshire a purlamb is a castrated ram lamb.
- Push in. (see Haymeäken.)
- A-put out. Put out of one's usual equanimity; out of track; made angry.
- A-put to. To be in a strait or difficulty; to have circumstances (*rés*) set against one (*adversæ*): *in rebus adversis.* 'He's a put-to vor money.'
- Put up. To stop for refreshment, or take board or bed, at an inn. 'Where d'ye put up?' 'At the Bell.' This expression,

like its equivalent in some other languages, is elliptic; and means to *put up* a horse or goods, or what else may be committed to the innkeeper. In Greek we have *καταλνω*, to take down 'the burdens;' as in the East the word *munzel*, an inn, is from the Arabic root *nazala*, to take down.

Put up wi'. To bear patiently. "To put up wi' any thing," is a figurative application of the expression "to put up" at an inn; and means to be so far reconciled to it, as to abide along with it. 'Who's to put up wi' your fancies?'

Puxy. [N. C. pulk.] A miry or boggy place; a puddle.

Pwope. A lumpy thing.

Pyër. (see Piër.) 'Pyer and lug;' a rude bridge over a ditch, consisting of a pole (lug) to walk on, and a hand-rail. (pyër).

## Q

Quaddle. ['To coddle?'] To make limp or flabby, or shrivelled.

Quag. [A-S. cwacian, *to shake*.] A quagmire, which shakes when walked on. "Continuall colde and gastly feare possesse this *queachie* plot." — *Ovid's Metamorphoses*.

Quar. A stone quarry.

Quarrel. [Fr. quarré.] A window-pane.

Quarterevil. or Quartere'il. A disease of sheep; a corruption of the blood.

Quetter. A working or quabby ulcer.

Quickzet hedge. [A-S. cuic, *living*.] A planted living hedge, in distinction from a dead fence. "Might see the moving of some *quicke*." — *Spenser's Shepherd's Calendar*.

Quirk. [Exmouth, querk, *to grunt*.] To emit the breath forcibly, after retaining it in violent exertion.

Quob. 'To quiver, like jelly.

Quot. Very low in proportion to its breadth. 'There's a little quot rick.'

## R

Rack. The under part of a barn's door, the upper one being called the door.

Raft. To rouse or excite one when going to sleep or dying, or to irritate a beast. 'The 'cow's a-rafted.'

Rafty. [Hereford, raisty; Somerset, rasty.] Rancid. 'Rafty beäcon.'

Rake. [A-S. *réc-an*.] To reek.

Ram. Rammish. Strong smelling.

Rammil. Rawmilk. Applied to cheese, made of raw unskimmed milk.

Ramsons. Broad-leaved garlic, (*allium ursinum*). The ramesan, in Anglo-Saxon, was the buckthorn.

Ram's claws. The stalks and stalk-roots of the creeping crow-foot, (*ranunculus repens*).

Ramshackle. [A-S. *reäm*, a *ligament*, and *sceacan*, to *shake*.] Disjointed and loose; rickety.

Ram-stag. (see Stag.)

Ran, or Run. The hank of a string.

Randy. A merry-making; an uproar.

Rangle. To reach about, like trailing or climbing plants.

Rap. To barter; to exchange articles. 'I've a-rapped away the hoss.'

Ratch. [A-S. *ræcan*; Sco. *rax*.] To stretch.

Rate. To scold; to accuse. "þæt higwrehton hyne." — *Matt.* xii. 10.

"And foule y-rebuked

And a-rated of rich men." — *Piers Plowman*.

Rathe. [A-S. *hræð*.] Soon; early. Thence "ratheripe," the name of an apple. "Sometime more *rathe* thou risest in the east." — *Ovid's Metamorphoses*.

Rather. Lately; just now. 'He's rather a-come.' Thence 'I wou'd *rather* do so:' i. e. 'I would *sooner* do so,' or 'do so *sooner* than otherwise.'

Rayèn-zieve, (to *ree*, to *sift* or *cleanse*.) A sieve, used chiefly in cleansing clover.

Read. [A-S. *hreddan*, to *rid*, to *pull*.] To read inwards, is to strip them of their fat, &c. Also, to be sick.

Read. The fourth stomach of ruminant animals. The masticated food of ruminant animals passes into the first stomach — *paunch*, and second — *honeycomb-bag*, where it is formed into cuds, and sent back to the mouth to be chewed again. The third stomach, to which it next goes down, is in Dorset

the *fadge*, from which it passes on to the *read*, or fourth. These last words are further examples of the fulness of the rustic dialect where English is defective; for in an English translation of Cuvier's *Animal Kingdom* the *fadge*, for the want of an English name, as it is fair to believe, is called by its French one — the *feuillet*, or bookleaf, from its dissepiments, which are like the leaves of a book, and the read is given as the *caillette*. A calve's read, salted in water, is used to curdle milk.

Readship. [Æ-S. *ræd-scipe*, *sense*, *reason*.] A rule by which one may act, or a truth to which one may trust. 'You've a-put the knives across: we shall quarrel.' 'Ah! there idden much *readship* in that.'

Ream. To reek.

Reämes. [Æ-S. *ream*, a *ligament*, Ger. *rahm*; Dan. *ramme*, a *frame*.] A skeleton; the frame or ligaments of any thing. 'Here be the *reämes* of a bird.'

Reamy. Reaching out, stringy. Spoken of slack bread.

Rean. [Somerset, *rawn*; Exmouth, *ranish*, *rarenous*; Æ-S. *reafian*, to *seize* or *snatch away*.] To eat up greedily. 'The hosses do reän in the vatches.'

Rear. [Æ-S. *ræran*.] To raise; to rouse; to excite. "You'll rear the weather," is sometimes said to one who, for a wonder, comes into the hay-field.

Reäves. [Ger. *reif*, *edge*, *hoop*.] The ladder-like frame-work attached to the sides of a waggon, to uphold the load extended laterally over the wheels. The reäves are propped by *strouters*, or stretchers.

Reddick, Reddock, (a diminutive of *red*). [Æ-S. *rudduc*.] The robin-redbreast.

Reef. A broad piece. 'They've a-mowed sich a *reef* o' groun' to-day.' Thence the reef of a sail.

Reelly. To dance reels.

Reer, or Rare. [Æ-S. *hrérc*.] Underdone, as meat.

Renge. [Æ-S. *rennan*, or *ryuan*, to *run* or *flow*.] A hair sieve for flour or liquor to run through.

Reremouse. [Æ-S. *hréremus*.] A bat. (*Midsommer Night's Dream*, ii. 3.)

Rice. Brushwood.

**Rick.** [A-S. *hrieg*, a ridge, back, or pinnacle; Ger. *rücken*.] A stack or tow, with a sharp ridge or a pointed top. "Gesette hine ofer þæs temples *hrieg*." — *Luke* iv. 9.

**Rid out a hedge.** To cut off unnecessary wood in laying or pleashing a hedge.

**Ride.** To be angry when teased or jeered. 'I meäde en *ride*.' Comp. the French 'Monter sur ses grands chevaux.'

**Rig.** To climb in play or wantonness. 'Zit down! a-riggèn about zoo.'

**Rig, or Rudger.** An uncastrated, but yet imperfect horse.

**Rig.** Part of a cider-harness. "Cider from the rig," before it is put into cask.

**Riggy, riggish.** Sour.

**Rights.** A right state. "To put to rights," is to mend, or repair.

**Rile.** To reach as a restless child.

**Rimer.** A tool for enlarging screw-holes in metal.

**Rine. Rind.**

"The gray moss marred his *ryne*."  
*Spenser's Shepherd's Calendar.*

**Rise.** To raise; to get.

**Ringle**, (diminutive of *ring*). To ring with a small sound. 'I heärd the glass *ringle* when the window wer a-broke.'

**Rivelled. Shrivelled.**

"She cast

Her old wive's *riveled* shape away. — *Ovid's Metam.*

**Rix.** [A-S. *rics*, a rush or reed.] To intertwine reeds, rushes, furze, &c.

**Robinhood.** The red campion (*lychnus dioica*), and the ragged robin, (*lychnus flos cuculi*).

**Roll-er.** (see *Haymeäkèn*.) Roll-er also means a cylinder of wool. When wool was hand-carded, the quantity carded at oncè was rolled off the receiving card by a reversed action of the working one into a cylinder called a roll-er; from the weakness of which, originated the expression "as weak as a roll-er."

**Rong.** [In the Northern Counties (*teste* Brockett) a rung, meaning also a cudgel or walking-staff; Mæs. Goth. *hrung*, a rod.] The rundle or step of a ladder.

"Before auld age your vitals nip,

And lay ye twafald owre a *rung*. — *Old Scotch Song.*

Rattlepenny. The yellow rattle, (*rhinanthus cristagalli*).

Rottetraps. Rickety old household-goods, &c.

Roughcast, or Roücast. To cover walls, particularly mud-walls, with roughcast; a composition of sand, mortar, grit, &c.

Roughleaf. A true leaf of a plant, in distinction from its seed-leaves or *cotyledons*. When its first true leaves are out, it is said to be "out in rough leaf."

Rounders. A boys' game at balls.

Rout. A rut. To poke as a pig.

Row, or Roo. (see Haÿmeäkèn.)

Rowet. Rough tuft of grass.

Rowets. [A-S. hreo, *rough*?] The rough grass that grows up among furze or brushwood.

Rowse. To drive off with impetuosity. 'Rowse the vowels out o' geärden.'

Rudder, Ruther, Ruddle, Riddle. A coarse sieve.

Ruddern or Ruthern-sieve. [A-S. hrodrian, *to sift*.] A sieve for cleaning wheat.

Ruddock. (see Reddick.)

Rudge-tie, or Ridge-tie. A chain lying over the ridge tree, to hold up the shafts of a waggon or cart.

Rudger. (see Rig.)

Rundlewood, Randlewood. The small sticks from the head of an oak tree ripped of bark. The larger ones are called *lag-wood*.

Run down. To depreciate; to find fault with; to speak ill of. The Dorset dialect often affords excellent examples of *running down*, particularly of work; not from the ill-nature of its speakers, but from a wish to show their own discrimination. The following specimens are from life: "Well; what d'ye think o' the new waggon?" "Why, the vu'st thing I do vind fault wi' is the draughts; they be too crooked: an' the tug-irons be a-put in mwore than dree inches too vur back. An' jis, look here, where the rudge-tie an' breechèn rings be: why, nar a carter in the worold can't put a hoss in to en. I don't call the head an' tail a-put out o' hand well. They be a-painted noo-how. Why he woon't bear half a lwood; they've a-meäde en o' green stuff a-shook all to pieces. The vu'st time he's a-hauled out in the zun, he'll come all abroad. The strongest thing I do zee about en is

the maïnpin; an' he is too big by half." And so on. "What did ye gi'e vor they vish?" "Two-pence a-piece." "Lank! how dear they be. Why I wou'den gi'e a penny vor the lot. Why they be a-ponted an' a-squotted all to pieces: they woon't keep till to-morrow."

Rusty. Reaching, restive, as a horse.

Sar. [N. C. sarra; Sco. sair.] To feed animals. Also, to earn.

Saÿ. An essay; a trial. 'Oone saÿ, two say, dree an' away.'

Scaumish. Awkward; scam.

Scoop, or Scoopèns. Scope-law: space given one in running against him.

Scote. To shoot along in running.

Serag. A twisted branch of a tree.

Seraggle. To walk with difficulty, bending out the legs like serags. 'He can hardly *seraggle* about.'

Scram. Distorted; awkward. 'How *scram* you do handle it.'

Scrape. A sheep-scrape; a bare place, where the turf has been *scraped* off by sheep's feet on a steep down-side.

Screed. To shun; to eschew. (West Dorset.)

Scrip. A hedger's or shepherd's coat, frequently made of leather.

Scroff. Small bits of dead wood fallen under trees; or leavings under piles, or from faggots.

Scroop, Scroopy. To make a low crackling sound, as that of new shoes.

Scrounch, or Scrunch. To crunch; to crush with an audible sound. 'The dog do *scrunch* the bwone.'

Scrush, Scrowge. To screw up, squeeze.

Scrush. A game, much like *shinty*, between two sides of boys, each with bandies (*scrushes*), trying to knock a roundish stone over the others limit.

Scud. [In Somerset, scat; most likely from the Anglo-Saxon sceótan, *to shoot* or *cast*.] A short slight shower cast from a flying cloud.

Scuff. [A-S. scúfan, *to shove*; Ic. skafa, *to scrape*.] To strike the foot along the floor or ground after putting it down in walking, like one slip-shod.

Scuff of the neck. [A-S. scaf-an, *to shave or make smooth.*] The bare part of the neck close below the hair, and sometimes called the *scroff* of the neck.

Scute. [A-S. sceótan, *to pay.*] A reward; pay; scot. (West Dorset.)

Scooce. To barter or exchange.

Seäle, or Zeäle. [A-S. sahl, *a stake.*] A shore or stake to fasten up hurdles to.

To Seäle, or Zeäle. To make sales; to be readily convertible into sales. Said of coppice wood.

Seated. Applied to eggs. Having been sitten on; with the formation of the young bird begun.

Sess. An exhortation to a dog to set on somebody, or something.

Set out. An outset; a starting, or a *proceeding*. "In the *outset* of this inquiry, the reader was directed to consider." &c. — *Paley's Horæ Paulinæ*.

Settle. [A-S. serle; Ger. sessel; Lat. sedile, *a seat.*] A long seat with a high plank back. "þæt gē sittath ofer twelf settl:" "That ye sit on twelve seats." — *Matt.* xix. 28.

Sew. (see A-zew.)

Shab. [A-S. sceab, *a scab.*] The itch, applied to brutes.

Shale. [A-S. scel, *a shell*, and æscealian, *to shale.*] To take off the shell; as, to shale beans or nuts.

Shard. [A-S. sceard.] A broken piece, or a breach; as, a *pan-shard*, a piece of broken pan; or a *shard*, a small breach in a hedge.

Shark or Shirk off. To sneak off softly, from shame or an apprehension of danger.

Sharps. The shafts of a cart or other carriage.

Shatten. Shall not.

Shatter. [A-S. sceótan, *to shoot?* or frequentative of *shed.*] To drop accidentally small quantities, as of hay or other loose stuff.

Sheäkes. 'Noo girt sheäkes.' 'No great things;' nothing to brag of.

Shear. [A-S. secar.] A ploughshare. Also, a crop of grass.

Sheen. To shine.

Sheeted. A sheeted cow is one having a white band, like a sheet, round the body.



Shirk. To evade. (see Shark.)

Shittle-exe. A timber of a waggon, taking the summers.

Shock of corn. A cone of sheaves, with one on its apex to shoot off the wet.

Shockle, (diminutive or frequentative of *shake*). To shake lightly, but with audible concussions; as marbles in a boy's pocket, or ripe seeds in a dry capsule.

Shockly. That shockles.

Shon't. Shall not.

Shook. Split; as wood by shrinking.

Shoot. A steep hill, or the road down it.

Shotten. Shalt not.

Showl. A shovel.

Shrimpy. [A-S. *scrimman*, to dry up, wither.] Thin; arid; poor. Applied to land.

Shroud. [A-S. *scrud*, *shroud*. covering; or *screadan*, to shred, to prune.] To lop or prune the heads (shrouds) of timber trees. "With a shadowing shroud." — *Ezekiel xxxi. 3.*

Shram. To screw up, benumb with cold. Cornish, *shrim*.

Shrovy. Shabby.

Shrovy, [from *shrive*, A-S. *scrifan*, to confess]. "To goo a-shroven" is to go begging at Shrovetide, the time of shriving, or confessing, in the Romish church.

Shrovy, (allied to *scrubby*?) Poor; mean. Applied to land.

Shut out, or Shut off. 'To shut out, or shut off work:' 'To leave off work.' Comp. the Latin *concludo*, to shut up.

Shut. To join, as to weld two pieces of iron, or connect two pieces of wood; to agree. 'We two can't shut.'

Sight. "Such a zight o' vo'k," or any thing else, means such a number, or quantity.

Silgreen. [A-S. *sel*, a dwelling or house, or *sel*, continuous; A-S. *sin-grêne*; Ger. *sin-grün*; Da. *sin-grön*.] Houseleek, (*sempervivum tectorum*). Its leaves are thought to be cooling, and are used with cream for eruptions.

Sith. To sigh.

Sives. Chive; garlic, (*allium schænoprasum*.) used as a potherb.

Sive. (see Sneäd.)

Skent. [N. C. *skitler*.] To be relaxed in the bowels. Applied to cattle.

Skew-whiff, [*a-skew*, and the A-S. hwealf, *bending*? Ger. schief; Da. skjev.] A-skew; distorted; a-skant.

Skicer. [Cornish, *skeyce*, *to frisk about*.] A lamb which runs itself to death from excess of energy.

Skiff. [Ger. schief; Da. skjev.] Distorted; awkward (as left-handed, *scarola à oxalos*; *scarvus*); skiff-handed; having a distorted hand.

Skillèn. [A-S. *scyldan*, *to protect*.] A penthouse; a shed. From the A-S. *scyl-an*, *to divide*, *to scale off*, and *sceala*, a scale, we have *shell* and *skull*; *scale*-like plates; *skilling* (*skilling*), a scale of metal; and *shield*, a scale-like protection.

Skim, or Skimmy. To mow the bunches of rank grass in a summerleaze.

Skit. [A-S. *sceótan*, *to shoot*.] To run or walk lightly; to shoot on.

Skiver. A skewer; a shaving, or shiver of wood.

Skiver-wood. Spindle-tree (*euonymus Europæus*), of which skewers are made.

Skurrick, or Skurrock, (a diminutive of score, *a cutting*). [N. C. scuddock, a diminutive of A-S. *sceat*, *a part*; A-S. *scearan*, *to cut* or *divide*; *scearu*, *a portion*.] A small part. 'Every skurrick o't:' 'Every bit, every farthing of it.'

Slack-twisted. Inactive; without energy. Applied to a person.

Slait. Slite, or Slade. [A-S. *slæd*, *a plain*, or *open land*.] A sheepslait; a sheep-plain or down; a sheepleaze.

Slat. [A-S. *slat*, past tense of *slitan*.] To split or crack. From *slitan*, *slat*, comes *slute*, which is called a *slat* in Dorsetshire, and in German *ein schiefer*, a shiver.

Slatch. To slake lime; to make slack.

Sleepy. Slack, as a rotten apple.

Slent. To tear as linen. Also, a slit.

Slides of a waggon. Felloe-pieces or arcs of circles fastened on the fore-axle, as a bearing for the bed of the waggon when it locks.

Slim. Slender. 'What a *slim* chap!'

Slim. Sly; scowling; ill-looking. "A partial retention of the bad old sense: Ger. *schlimm*; Da. *slem*; Du. *slim*, meaning *bad*. *Slight* has undergone a like change for the better: Ger. *schlecht*, is *bad*, though sometimes implying also *slightness*; Da. *slet* has both senses. *Slight* had formerly a bad sense:

'Away! *slight* man.' — *Julius Caesar*." — *Mr. Vernon*. Slight has still a bad sense in 'a girl of *slight* character.' Slim is glossed in an old dictionary, (Coles's,) crafty; naughty: a Lincolnshire word.

Slip. A cord or chain to fasten a cow's neck to the tying in a stall.

Slips. Young pigs running loose. Those somewhat older are *hard slips*; and others nearly fullgrown are *store pigs*.

Slommock. A slatternly woman.

Slommockèn. Dirty, or slatternly.

Sloo. [Æ-S. slá.] A sloe.

Sloo, of a horn. The inner bony prominence from the skull or or quick core of a cow's horn, fitting, as it were, into a socket of it. It bleeds when broken.

Slooworm. [Æ-S. slaw, and wyrm.] The slow-worm, or blind-worm.

Sluck-a-bed. [Æ-S. slæc, *slow*, *dull*.] A sluggard. Thence a *slug*.

Sluggard's guise. A sluggard's manner.

"Sluggard's guise,

Lwoth to goo to bed, an' lwoth to rise."

Smam. To smear.

Smash. To beat up small into one mass; to mingle. Ger. mischen; Da. maske; Sw. mäska, *to mash* (mingle) *beer*; Sco. "mask the tea."

Smatch, (from *smack*, to taste). A taste.

Smatter. A mess.

Smitch, or Smeech. [Æ-S. smic, *smoke*? "þonne gæð se wætu út mid þam *smice*;" "Then goes the wet out with the smoke." — Æ-S. *Astronomy*.] Fine dust, like smoke, stirred up in a room, or on a road.

Smock-frock. A man's round frock of linen.

Smoor. [Æ-S. smyrian; Da. smöre.] To smear.

Smudge. [Æ-S. be-smitan, *to soil*; Ger. be-schmutzen.] To smear, particularly with ink.

Snabble, (frequentative of *snap*?) To eat up hastily or greedily.

Snack. A share.

Snags, (*s-nags*, *knags*?) Stumps; as, "snags o' teeth." Thence the snags or stumps of trees washed down by the rivers of America, and sticking up above or sometimes a little under water, and likely to hit a hole in the boat: in provision for

which accident the Americans have built boats with watertight compartments at the bow, called *snag*-chambers.

Snags. The fruit of a species of black-thorn, smaller than sloes, (*prunus spinosa*).

Snape, (West Dorset). A spring.

Snapy. Springy; wet. Said of land.

Snappèn tongs. A game of forfeits. Those playing it stand up in a room, in which are seats for all but one of them; and when the tongs are snapped, all run to sit down, and the one that fails to get a seat, pays a forfeit.

Snappish. Peevish, snubbing.

Sneäd. [A-S. snæd.] The pole of a scythe; in Dorset *zive*, or *sive*. The scythe is fixed to the sneäd by a projection or *steart*, that goes into a socket, and a ring --- *king-ring*, and wedges --- *king-wedges*. Upon the sneäd are two short crooked handles --- *tugs*, or *linestocks*. That part of the blade nearest the sneäd is its *heel*.

Sniggle. To snarl a little.

Snorter. The bird wheat-car. (Portland.)

Snoatch. To speak or breathe hardly through the nose.

Snock, (s-nock, by sigmation?) A knock; a short sound of a sudden blow.

Snout. To snub one.

Sock. To sigh with a short loudish sound.

Sog. [X-S. socian, *to soak*; Du. zaght, *soft, washy*.] To saturate or loosen with wet. Spoken of land, or a road.

So'jer. Soldier: the *pyrochroa rubens*.

Solid. Solid. Also, serious or gentle; as 'She do look solid.'  
'Come solid, goo saucy.'

Somewhen. At some time.

Sooner. A spirit; a ghost.

So's. [Cornish. sos.] Souls, meaning folks or men in distinction from brutes. 'O so's!' 'O folks!' equal to the Greek *ὁ ἄνθρωπος*.

So't. Soft.

So'tpoll. [O. E. poll, *the head*: thence a *poll-tax*, a capitation tax; to *poll*, to count heads, as of voters; and a *pollard*, a beheaded tree.] A silly person; a soft-poll. To say one has a soft poll is, in Blackmore, the same as asserting that he has a weak mind.

Sowel. or Sole. [Æ-S. sahl, *a pole, staff*. "Ge synd cumene mid sweordum and mid *sahlum*." — *Matt.* xxvi. 55.] A shore or stake, such as is driven into ground to fasten up hurdles to. Same as Sale.

Span-new. 'Spick-an'-span new.' 'Quite new; wholly new.' Span-new, as is shown by the Icelandic spán-nýr, of the same signification, means *chip-new*; as, a thing made of timber, and not yet removed from its chips. From spán, a chip or wooden spoon, of our Teutonic forefathers, might come our *spoon*; so that "chips and porridge" might not have been barely imaginary with them.

Spargads. Gads, or sticks, to be split up into spars. (see Gad.)

Sparhook. A small bill-hook, for making or cutting spars.

Spars. [Æ-S. spere; Ger. speer; *a spear, or long sharp body*.] Sharp sticks, usually of withy or hazel, twisted in the middle and bent, for fastening down thatch under ledgers. The spars of a ship are the yards, and other small bars.

Spark-èd. [Æ-S. spearca, *a spark*.] Speckled or spotted; marked with longish white spots.

Spawl. A splinter or fragment flown off, as from stone.

Speäk an' deäb, (spike and daub?) A wall of wattles or hurdle-work plastered over with mortar.

Speäker. [Ger. spieker; Du. spijker; Da. spiger; *a spike or large nail*. A *s-pike*, Ger. speiche, spitze, is a sharp end.] A stake to carry a faggot.

Spears. [Æ-S. spere: see Spar.] The stems of the reed *arundo phragmites*, sometimes employed instead of laths to hold plaster. In I. of Wight *spires* are the tall blades of the *carex paniculata* and other lofty sedges.

Speäde. A spade. The stem of a spade is called the *tree*, and the cross handle on its top, the *critch*, (Æ-S. crice; Ger. krücke, *the crutch*.)

Spik, Spike. Lavender; spike-nard, (Lat. *spicanardi*, so called from its spike of flowers).

Spile. A vent peg for a cask.

Spindle out. To begin to grow into stalks or spindles. Spoken of young corn-plants.

Spine. The coming turf of ground lately sown down to grass.

Spirit. [Æ-S. sprytan; I. Wight, sprit; Ger. spriessen.] To sprout;

- to vegetate. Comp. Du. spriet, *spear* or *spar*, a sprout as it were, as in boeg-spriet, *bow-sprit*; Ger. brig-spriet.
- Spit. As much as is turned at once by a spade in digging.
- Spitish. Spiteful; snappish.
- Spitter. [Æ-S. spitu, a *spit* or *spear*; or from *spit*.] A dock-spitter, or thistle-spitter; a tool to cut up docks or thistles with.
- Sprack. [N. C. sprag.] Lively; active.
- Sprêthe. [Som. spry; Wiltshire, spreaze.] To chap. 'My lips be a-sprêthed.'
- Spry. Strong of muscle; of light and nimble bodily motion.
- Spuddle. To dig slightly and incontinuously. "To spuddle teäties," is to turn up ground out of which potatoes have been dug, to find left ones.
- Spudgel. A hollow kind of shovel for baling out water. Also, to bale.
- Spur. [Æ-S. spurnan, to *kick*, to *cast back*.] "To spur dung," is to throw it abroad from the heaps left by the dung-putt. To spirtle, seems a diminutive of *spur*.
- Squail. To throw stones, or any missiles, at birds or other things.
- Squit. To make a very short slight sound. 'I heard the cat *squit* drough the glass.'
- Squot. To flatten by a blow.
- S-quot. To make quot, which see.
- Staddle. [Æ-S. staðol.] A wooden frame-work, or a bed of boughs, upon which a rick is made so as not to touch the ground.
- Staddlèn, Staddling. Stuff to make a staddle.
- Stag. [Ic. steggr, a *male quadruped*?] A castrated male animal; as, a ram-stag, a boar-stag, a bull-stag: Hereford, *bull-stub*, a ram, boar, or bull castrated. In Cumberland, a *stag* is a young horse, and a *steg* is a gander.
- Staggers. The giddiness in sheep, occasioned by a worm in the brain; the *cænurus cerebialis*.
- Staid, in years. Elderly.
- Stairvoot. The bottom of the stairs.
- Stall. [Æ-S. staðel, a *station*; Ic. stöðall, a *milking-station*: thence, by syncope of ð, *stall*.] A cow-stall or crib-house, in which cattle are fed, being fastened by loose *slips* round their necks to *tyèns* (tyings), upright poles behind the cribs. They are

- sometimes served from behind, and sometimes from a passage (*foreſtall*), running on before the cribs.
- Stan' to. 'To stan' to a child:' 'To be sponsor.' 'To stan' to an assertion:' 'To insist on it.'
- Stare. [A-S. *stare*; Ger. *staar*.] A starling.
- Steän. [A-S. *stán*.] To lay or furnish with stones. 'A good steäned road.'
- Stëan. [A-S. *stán*, *a stone*.] An old cheese-press consisted of a frame with a shelf, upon which the vat (*veät*) was put. The cover of the vat was the *vollier*, which was wrung down upon the cheese by a large box of stones called the *stëan*.
- Steäre. To stand up stiff, as hair.
- Steärt. [A-S. *steort*; Du. *staart*; Da. *stjert*.] An extremity, or a sharp point; a tail. Hence the red-start, a bird with a red tail.
- Stem. [O. E. *steven*.] The handle of a pick or rake. Also, a period of time; from the A-S. *stemn*. "Hie hæfdon hiora stemn gesezenne:" "They had their time set." — *Saxon Chron.*
- To Stemmy. [A-S. *stemn*, *a set time*.] To work or take on in turns, or set times, with another; to take one's turn. Cornish, *stem*, a day's work.
- Stick. A tree is often called a stick. 'That's a fine stick.'
- Stickle. [A-S. *sticle*.] Steep. 'Theäse hill is rather *stickle*.'
- Stick's-end. The unburnt end of a stick from the fire.
- Stitch, (from *stick*: see *Streech*.) A cone of sheaves stuck up in the field, top to top.
- Stocky. Thick of growth.
- Stomachy. [Latin, *stomachosus*. "Of a high stomach." — *Psalms* ci. 5.] High-minded when insulted.
- Stools. The roots of copse or hedgewood cut down nearly to the ground.
- Stoor. [A-S. *stýrian*; Ger. *storen*; Du. *stooren*.] To stir, as a liquid.
- Stop-gap. One called in from necessity to fill the place of a more eligible but absent one. 'I ben't gwaïn to be a *stop-gap* vor another.'
- Stout. [A-S. *stút*.] The gadfly.
- Strawmote. A stalk of grass.

Stratcher, or Spreader. A stick to keep out the traces from the horses' legs.

Stræk. One strip of the bond of a wheel.

Strawèn, Strawing, (from *strew* or *straw*, to spread). A strawing of potatoes, is the set of potatoes or stalks growing from one mother-tuber. "And others cut down branches off the trees, and *strawed* them in the way."—*Mark* xi. 8. Thence *straw*, what is strown.

Strent. Same as Slent.

Streech, (from *strike*). The space taken in at one *striking* of the rake. Streech measure, (N. streaked measure,) is that in which a straight stick is *struck* over the top of the vessel. *Streech* belongs to a class of English nouns formed from verbs by turning the hard sound *k* into the soft one of *ch*, as *batch* from *bake*; *watch* from *wake*; *speech* from *speak*. Thence *strichel* or *strickle*, a straight-edge for striking corn off a measure: allied to the Latin *strigil*?

Stubberds. A variety of the apple.

Stumpy, or Stump. To walk with short firm steps, as of a short stout person.

Stunpoll. Stunhead, blockhead.

Suent. [Cornish, suant; Hereford, suity.] Smooth; even.

Sumple. Supple.

Sweäle. To scorch. (see *Zwēal*.)

Sweetheart. A lover.

Swipes. Very thin beer.

Swop. To barter or exchange.

Swop. A whop.

Sword, of a dung-putt. An upright bar with holes for a pin, by which the putt is set to any pitch for shooting manure.

## T

Tack. A shelf.

Tackle. To manage; to cope with; to undertake. 'I could tackle him.'

Taffety. Dainty or nice of food; of delicate and discriminating appetite.

Taffle. To beat down wheat or grass.

Tail-on-end. Eager to do any thing; setting at it with great alacrity.



Tailèn. [Heref. tail.] Refuse small corn, driven farthest from the middle of the heap to the tail of it in winnowing. Not fit for the market, but mostly used by the farmer at home.

Taît. [Som. tite, *to weigh*; Wilts, weigh-jolt; Norf. titer.] To play at see-saw, in which one raises up the other.

Tallet. A hayloft over a stable.

Tammy. Reaching out as toasted cheese.

Tap. The sole of a shoe. To tap, to sole.

Tardle. To entangle.

Teäkèn. A taking; a being taken off by passion. So *rapture*, a being borne away by feeling, is from the Latin *rapio*, to snatch away.

Teäke off. To reprove; to rebuke; to chide. 'He took en off so quick.' So *corripere*, in Latin, (from *con*, up, and *rapio*, to take or snatch.) "*Correpti consules.*" — *Livy*, lib. ii. cap. 28. Also, to mock or irritate in derision, and to draw a likeness. 'He *took off* the church:' 'He made a drawing of the church.'

Teäke vor. An ellipsis for "to take a *direction* for" a place. 'The heäre took vor the copse.'

Teäre. Reaching, eager.

Teärt, or Tert. [A-S. teart.] Tart; sharp; severe. 'A teärt meäster.' 'A teärt cheese,' is a sharp or stinging cheese.

Teäve. [Cornish, tarving, *struggling*; N. C. tave.] To exert one's self violently; to struggle or move one's limbs with great energy. 'The child did *teäre* zoo to goo to his mother.'

Teery. [A-S. tedre, by syncope of *d*; Du. teer.] Weak; slender; frail. Said of plants. "Se wlite þæs lichoman is swiðe *tedre*:" "The beauty of the body is very frail." — *Boet.* xxxii. 2.

Teg. [Sussex, tagge.] A young sheep; a lamb from one year old till its first shearing-time. In Swedish, *tacka* is a ewe.

Tet, or Tetty. A teat or nipple of a breast or udder.

Tetchy. Irritable.

Tewly. Small and weakly. Spoken of a child or plant.

Theäsum. These.

Theave. A sheep three years old.

Therence. Thence.

There-right. [A-S. þær-rihte.] Immediately; without leaving the place: equal to the French *sur le champ*. "And hig þær-rihte forleton heora net." — *Matt.* iv. 20.

Thick. Close; intimate; friendly. 'They be so *thick* as inkle-weavers.'

Thickèd milk. Milk thickened with flour, and boiled.

Thik. [Cornish, thickey.] That.

Thiller. [A-S. *þil*, a *pole* or *shaft*.] The shaft or wheel-horse of a team.

Thill-harness. The harness of the thiller.

Thirtover. Perverse; morose. "So overtwart as this." — *Poems of the Duke of Orleans*.

Thoroughpole. (see Waggon.)

Thrums, Drums. Twisted ivy stems.

Tidden. 'Tis not.

Tidy. [A-S. *tid*, *time*.] Neat; having every thing done at its right time.

Tiërs, or Tyers. Two persons who *tie*; that is, who count equal in a game.

Tile. [A-S. *tilian*, *to prepare*; Hereford, *till*, *to tilt*.] To set a trap.

Tileshard. A piece of broken tile. "A tyleshard made it even." — *Ovid's Metamorphoses*.

Tilty. Irritable; of warm temper.

Timmersome. Reaching about like a restless child.

Tine. To kindle, as fire.

Tines. Teeth as of a harrow.

Tinestocks. (see Sneäd.)

Tip. "To tip a rick," is to make its top conical or sharp, so as to shoot the wet. This is done by raking and pulling loose hay from its side and undercutting it, and putting the hay gotten from these operations on the top.

Tisty-tosty. A child's toss-ball of cowslips.

To-do. A bustle; an uproar; an affair. A synonyme of *affair*; *un à faire*, French, or a *fare*, Italian, a *to-do*.

Toft. A piece of ground on which a house has stood. A man, who has neither house nor land, is said to have neither "toft nor croft."

Tole. [*tull*, Chaucer.] To entice; to allure. "Meate tollde in meate." — *Ovid's Metamorphoses*.

Tole-boy. A decoy, as a cheap article to draw buyers; any thing to coax one to take unpalatable food.

Took to. One is said to be *a-took to*, when he has met with his match; or when he is stopped by an insuperable power. 'He's a-took to at last, then.'

Tooty. [A-S. *totian*; Ger. *tuten*; Sco. *tout*, to *blow a horn*.] To cry in a low broken sound, like a child beginning to cry.

Torrididdle. Bewildered; distracted in mind; out of one's senses.

Touse. [In Wiltshire and the Northern Counties, *dowse*.] A very slight blow with the hand. 'I jis' gi'ed en a *touse* in the head; that's all.' Towse, in West Dorset, is a row, or an uproar.

Towárds. Mostly with the accent on the last syllable; as, 'He went towárds the house.' Yet, in a couplet, it rhymes with froward:

"The fair an' the froward  
The smoke do draw toward."

To-year. This year. Used like to-day, to night, to-morrow.

Track. Right course; order. 'To get things into track.'

Tramp, or Tramper. A vagabond.

Trant, Tranty. To carry goods, as a common carrier, in a wagon or cart.

Tranter. A common carrier.

Trap-beetle. A small bat for playing trap.

Treäde. [Cornish, *traade*, *physic*.] Trash; unwholesome sweet-meats. 'You'll be bad, catèn sich treäde.'

Trendle. [A-S. *trendle*, *circle* or *round body*. "An wunderlic trendel wearð ateowed abútan þære sunnan:" "A wonderful circle was seen about the sun." — *Chron.* 806.] A shallow tub. "Des monan *trendel* is ge-hál:" "The moon's orb is full." — A-S. *Astronomy*. This word is sometimes wrongly spelt *trendal* in handbills. Thence *trundle*, to roll like a circle. "Atrendlod of þam torre:" "Rolled from the high rock." — *Boethius*. In Lancashire, a *trindle* is the rim of a wheelbarrow wheel.

Trig. To prop or hold up. 'Trig the door;' or 'Trig the wheel.'

Trig. [Sw. *trygg*, *safe*, *right*.] Sound and firm.

Trim. [A-S. *trymian*, to *set right*, to *dispose*.] A right state.

"To keep woone in trim," is to keep one in correct behaviour, or in a good state. Thence, to *trim* a boat; to balance it, or set it in a right position. "Getrymede his folc:" "Disposed his folk." — *Orosius*, iv. 10.

Trimmen, (an intensive). Great of its kind. 'A trimmen crop o' grass.' 'A trimmen girt hëäre.'

Trimmer. A great or fine thing of its kind. 'That's a trimmer!' 'What now, trimmer?' 'What now, my fine fellow?'

Trip. A culvert over a ditch or small watercourse. Also, a fare (troop) of young pigs, or a set of goslings.

Trot. [N. C. old trot, *an old gossip*.] Foolish talk. 'Don't hearken to her trot.'

Truckle. To trundle. (see Trendle.)

Tuck. [A-S. teogan, teón, *to draw*.] "To tuck a rick," is to draw out the loose hay from its side in tipping it.

Tuèn. A tune.

Tug-iron, of shafts. An iron on the shafts to hitch the traces to. (see Waggon.)

Tump. [Welsh, twmp?] A hump or tuft; a very small hillock or mound.

Tun. The chimney-top from the ridge of the house.

Tunniger. A funnel for tunning liquor.

Tup. [Sco. toop.] A young ram.

Turk. "A turk of a thing" is an intensive expression, meaning a big or formidable one of its kind. 'There's a turk of a rat.'

Tussle. A struggle or contest with another.

Tussock. A grass tuft.

Turn over in one's mind. To weigh; to deliberate upon.

"Multa secum ipse  
Volvens." — *Sallust. Cataline*, 32.

Tut. To do work by the *tut*, is by the piece, or lump; not by the day.

Tutty. A nosegay; a bunch of flowers.

"And Primula, she takes the *tutty* there."

*Curturde's Caltha Poetarum*, 1559.

Twiddick. A little twig.

Twilade. [A-S. twi, *two* or *twice*; and lād, *load*.] To load a waggon lightly and hale out, as from a coppice or bad road, and then go back and partly load again; and lastly, hale out and take up what was unloaded.

Twite. [A-S. æt-witan, or ed-witan.] To reproach; to twit.

Twoad's meat. Toadstool.

Tyèn. (see Stall.)

## U

Undercreepèn. Undercreeping; underhand; working against another slyly. Exactly equivalent to surreptitious; which is from *sub.* under, and *repto*, to creep.

Ungaĩnly. Not going or working well.

Unhele. To uncover. (see Hele.)

Up-on-end. Perpendicular.

Uppèn-stock. A horse-block; a large block fastened into the ground, and cut in steps to get on horseback from.

Upzides wi'. Even with; having given another tit for tat.

Vall. Fall. 'To vall out:' 'To quarrel.' "See that ye fall not out by the way." — *Gen.* xiv. 24. Also, to happen; as *incido*, from *in.* and *cado*, to fall in, means to happen, in Latin. 'To vall away:' 'To lose flesh; to become emaciated.'

Van, of a winnowing machine. [Lat. *vannus*.] The winnowing sheet. "Mystica vannus Iacchi."

Vang. [A-S. *fangan*, fón; Ger. *fangen*; *to take, to receive*.] To earn.

Veag. [A-S. *fægð*, *vengeance*.] A paroxysm of anger. 'He went off in sich a *reag*.'

Veäre. [A-S. *faru*, *a family or generation*.] A farrow or litter of pigs; to farrow. Also, the smallest of the weasel kind.

Veäries' feäzen, or Veäries' hearts. Fossil *echini*, common in the chalk and other formations of Dorset, and thought to be the heads or hearts of fairies. The *spatangus cor-anguinum*, is called the fairy's heart; and the *galerites castanea*, and some other species, fairies' heads.

Veäry-ring. A fairy-ring. The belief in fairies, one of the most poetical and beautiful of superstitions, still lingers in the West. In Somerset, haws are *pixy-pears*, or fairy-pears, a name which does not violate botanical classification, since the hawthorn is of the pear tribe; and toadstools are *pixy-*

*stools*, or fairy-stools; for as they enrich the soil, and bring the fairy-ring by rotting down after they have seeded outward from its centre, so that the ring of actual fungi is outside of the fairy-ring, it was natural for those who believed the ring to be brought by the dancing of fairies to guess that the fungi were stools upon which they sat down when tired. The fungus is one of the beneficent natural agents in enriching the soil for grass plants. An agricultural friend told the author that, on breaking up some fairy-rings, they were afterwards shown in greener and ranker circles of wheat, as they would have been in grass.

Veät. [A-S. *fæt*.] A cheese-vat. The Anglo-Saxon *fæt*, like the English *rat*, was applied to many kinds of vessels. "Stæ-nene wæter-fatu:" "Stone water-pots." — *John* ii. 6. "Leoht-fæt:" "A light vessel, or lamp." — *Matt.* v. 15. "Arfæt:" "A brazen vessel." — *Mark* vii. 4.

Veath. A striking the limbs about, funk.

Vell. To fell; to sew down a seam joining two pieces of stuff.

Vell. [A-S. *fell*, *a skin*.] A skin or film, such as one growing over the eye. 'I can't zee vell nor mark o't:' 'I can see no traces of it;' an expression which seems first to have been spoken of lost sheep or cattle. Also, the placenta of a cow.

Vess. A verse. 'To vussy:' 'To read verses in turn.'

Vetch. 'To vetch the water:' 'To throw water into a pump with a leaky piston, so as to seal it and make it act.'

Veze. To fidget about.

Villet. A fillet; a cloth put round a cheese in vat.

Vinny, or Vinnied. [A-S. *fynig*, *finie*; O. E. *fenny*, *mouldy*; Kent, *fenny*, from *fynigan*, *to become mouldy*, from the A-S. *fenn*, wetness?] Mouldy, or mildewy, from damp. "Finie hláfas:" "Mouldy loaves." — *Josh.* ix. 5. 'The stwones be vinny:' 'The stones are mouldy,' from condensed vapour. 'Blue vinny, or vinnied, cheese:' 'Blue mouldy Dorset cheese.' "Thou vinned'st leaven." — *Troilus and Cressida*, ii. 1.

Vitty. [Cornish, *fitty*; Sco. *feat*.] Fitly; properly; neatly.

Vlanker. A flake of fire.

Vleäre. To flare; to stream out like hair in the wind. "With *flaring* haire unkempt." — *Ovid's Metamorphoses*.

Vleäke, Flake. [Hereford, flake, *a hurdle*.] A bar of wood set horizontally on the ground, with holes to take the soles of a hurdle while the maker wreathes it.

Vlee. To fly.

Vlesh-vlee. The blow-fly. (*musca vomitoria*).

Vlocks. Knobs of wool in a bed.

Woody, (from *food*). Like food; with a good appetite.

Vo'k. Folk.

Voket. To fidget about.

Voreright. Going *right forward*, without thinking of consequences or seemliness. 'A girt voreright fellow.'

Vowel. [A-S. fell. *a skin*?] The placenta of a cow.

Vower. Four. "Mid *feower* and hund scipum:" "With a hundred and four ships." — *Saron Chron.* 994.

Vrog-hopper. (see Frog-hopper.)

Vuddicks, (diminutive of *fat*?) A coarse fat woman.

Vuz. [A-S. fyrsas.] Furze.

Vuzzen. Furzes.

Vwo'th. Forth; an exit; a way out, in opposition to obstacles. 'Water 'ull have its *vwoth*.'

## W

Wad. A large folded wisp, as of hay or straw.

Wag. [A-S. wegan.] To stir; to move. "Winde a-weged hreed?" — *Matt.* xi. 7.

Waggon. To show the Dorset names of the chief parts of a waggon, it may be well to say that its axles are *exes* (see *Exe*); the bottom (*bed*) of the waggon consists of planks on strips (*shoots*), reaching from side to side through mortises in timbers (*summers*) lying from end to end over a *bearing pillar* on the hinder axle, and on two pillars (the *hanging pillar* and *carriage pillar*) bearing on the fore-axle. The fore-axle is connected with the hinder one by a *thorough-pole*, the fore end of which has a free motion on a pin (*the mainpin*), which takes it with the two pillars and fore-axle; and its hinder-end, reaching through the hinder axle, is connected by a *tail-bolt* with the *shuttle-exe*, that takes the hinder end of the summers and the tail-board. A parallelogram of timbers is fixed on the fore-axle to take the shafts

(*draughts* or *sharps*), the hinder end of which is the *sweep*, and the sides of which are called *guides*, and on them are set the slides or felloe-pieces (*hounds* or *bussels*), which bear the pillars when the waggon locks. The sides and *raves* are propped by brackets called *strouters*, or stretchers. The *sharps* (shafts) have in them three pairs of staples, — the *draits* or *steäples*, to draw by with a chain from the collar; the *ridge-tie steäples*, to take the ridge-tie passing over the *cart-tree* on the thiller's back, and keeping up the shafts; and the *breechèn steäple*, to take the breeching.

Wag-wanton, (from *wag* and *wanton*). Quaking grass, (*briza*).

Wanleäss. The windlass of a cider-press.

Washdish. Same as Dishwater.

Watshed. Wet-shod.

Waxen-kernels. [A-S. *weaxen*, *grown*, and *cyrnel*, *a gland*.] The glands of the neck, swollen.

Wayzalt. A children's game, in which two, locking their arms in each other back to back, alternately lift each other from the ground.

Wease. [N. C. *weeze*, *a roll*, as of hay or cloth, put on one's head under a burden.] A wisp of hay or straw to suckle a calf with, one end of it being dipped into milk.

Weäle. (see *Haÿmeäken*.)

Week's end. Saturday night.

Weir, or Ware. [A-S. *wær*, *a dam*.] A set of hatches, or the deep water above a hatch; a bay or dam. "*Lætað eówer net on þone fisc-wer*." — *Luke* v. 4.

Well-to-do. In easy circumstances.

Welshnut. A walnut. The affixes, *welsh* and *wal*, are both from the Anglo-Saxon *Wealas*, the Welsh or foreigners; or *weal-fisc*, British or foreign; which seems to show that the walnut was unknown to the Anglo-Saxons till they came to Britain. — See Vernon's *Anglo-Saxon Guide*, p. 118. n. 3, and p. 173.

Werden. Were not; was not.

Werrit. To worry; to teaze.

Wet. To rain slightly. 'Do wet a little.'

Wevet, or Wivet, (from *weave*, *quasi* a weft or web). A cobweb. 'So thin's a wevet.'



Wey an' bodkins. A set of spreaders for hitching two horses to the same part of a sull or harrow. The first, the *wey*, is fastened at its middle to the plough or harrow by a *cops*, (an iron bow with a free joint); and the *bodkins* are connected by a crook on their middle to *clipses* on the two ends of the wey, and have the *traces* hitched by clipses to their own ends. They are sometimes called *whippences*, and by coachmen simply *bars*.

Whack. A smart close blow.

Whang, Wherret. A swinging blow.

"Where the waggon can't goo over me." Upstairs; in bed.

Whimsy. What whirls, a machine.

Whindlen. Small and weakly. Spoken of a child, or of a plant growing in the shade.

Whicker. [Ger. *wichern*; N. C. *nicker*.] To neigh as a horse.

Whippences. (see Wey an' bodkins.)

Whippèns, whoppèns; 'half a groat want two-pence:' 'Nothing but blows; more kicks than halfpence.'

Whips-faggots. Faggots made of the tips of wood cut off in hurdle-making.

Whip's-while. The time of smacking a whip. 'Every whip's-while.'

Whittle. [A-S. *hwitel*, pallium, from *hwit*, because *white*?] A child's woollen napkin.

Whiver, or Whivel. To hover.

Whop. A heavy blow.

Whoppèn, or Whoppèr, (an intensive). Very big. 'A whoppèn child.' 'A whoppèn lie.'

Whout, or Whog. Said to horses, to make them go away from the driver, *i. e.* to the right.

Whur. To fling overhanded.

Wi', (pronounced *wee*). With.

Widdoek, or Widdick. A small withe or twig.

Willy-basket. [A-S. *wilic*.] A large withy basket. "Twelf wilian fullë:" "Twelve baskets full." — *Mark*. vi. 43.

Willy-nilly. [A-S. *willes nilles*.] Willing or not; *nolens volens*.

Wim. To winnow corn.

Wimsheet. The fan or winnowing-sheet.

Windmow. A mow of wheat-sheaves in the field.

Wink. [Æ-S. wince: hence *winkle*, a twisted shell.] A winch or crank.

Withwind. [Æ-S. wið, *against* or *about*? and windan, *to wind*.] The *convulvulus arvensis*.

Wizzen. The windpipe.

Woblet. The handle of a hay-knife.

Woldman's beard. Mare's-tail, (*clematis vitalba*, or *hippuris vulgaris*).

Wont. [Æ-S. wond, *a mole-hill*.] A mole.

Wonthill. A molehill; a molewarp.

Woodquest. [wood, and Æ-S. casceote; N. C. cushat or cowshut, from Æ-S. cusc, *chaste*.] The woodpigeon or ringdove, (*columbus palumbus*).

Woodwex. [woad, Ger. waid; and wex, *waxen*, Ger. ge-wächs; Da. and Sw. växt, *a plant*; what grows or *wares*.] The plant *genista tinctoria*; dyer's green weed, (*woadbræren*).

Woppèn, (an intensitive). Big; weighty.

Wops. A wasp.

Work. To suppurate; to discharge matter; to ferment; a disturbance. 'Here's work!'

Wornaïl, Wornil. [Æ-S. wær-nægcl.] The larva of the gadfly (*oestrus bovis*), growing under the skin of the back of cattle.

Wot-shed. Wet-shoed; wet-shod; having the inside of one's shoes wet. Opposed to *dry-shod*.

"For weet-shoed thei gone." — *Piers Plowman*.

Wrack. [Æ-S. wracu, *vengeance*.] 'Mind, you'll stan' the wrack o't:' 'You will stand the consequences, the anger it may excite.'

Wrag. [N. C. rag; Æ-S. wrégan, *to accuse*.] To scold; to accuse with bitter words. "Of þém þe ge hine wrégað." — *Luke* xxiii. 14.

Wride. [Æ-S. wríd-an, *to bud* or *sprout*.] A bush of many stems from one root; as, a wride of hazel or ash; or the family of stalks growing from one grain. "Þurh þóne lea to þám mielan hæsl wride." "Through the field to the great hazel wride, (bush). — A Charter of Eádmund, A. D. 944.

Wride. To wride out; to throw out stalks. 'The wheat do wride out well.'

Wring. [Æ-S. wringa.] A press; as, a cider-wring. "And sette þæron wín wringan." — *Matt.* xxi. 33. In a tract of the

“Library of Useful Knowledge” on Geology, there is given a wood-cut of a pile of rock called a *cheese-wring*, which is wrongly spelt *cheese-ring*.

Writh. [Æ-S. *wriðan*, to *wreathe*.] The bond of a faggot.

Wrout. [Æ-S. *wrot-an*; O. E. wrote; Ger. *rod-en*.] To grub up, as pigs to the ground.

## Y

Yean. [Æ-S. *eaicnian*. The Anglo-Saxon *e* before *a* or *o*, is our *y*. — See Vernon's *Anglo-Saxon Guide*, p. 23.] To lamb.

Yeaze, Yiz. Ease.

Yis. To earth-worm.

## Z

Zaw. To saw.

Zedgemocks. Tufts or roots of sedge-grass in meadows. (see Mock.)

Zeedlip. (see Lip.)

Zennit. Seven nights; a week. ‘This day zennit:’ ‘This day-week.’ The Anglo-Saxons reckoned by nights instead of days, and by winters instead of years: thence we have a *fortnight*, fourteen nights.

Zet down. To give one “a good set down,” is to rebuke very sharply. Comp. the Latin, *reprehendo*, to take back.

Zet-to. A contest or opposition; which last word is from *ob*, against, and *pono*, to set. ‘I had sich a zet-to wi’ en.’

Zew. (see A-zew.)

Zidelèn. Sidelong; slanting; sloping.

Zilgreen. (see Silgreen.)

Zilt. [Æ-S. *syltan*, to *salt*?] A vessel for salting meat in. “Æle man býð mit fyre gesylt.” — *Mark* ix. 49. If a silt is so named from *syltan*, to salt, “a *salting silt*,” as it is sometimes called in handbills, seems an objectionable tautology.

Zive. [Æ-S. *siðe*.] A scythe. (see *Sneäd*.) “Sive, from *sithe*, as strife, strive, from the Æ-S. *strið*, *striðan*. The Æ-S. *siðe*, points out *sithe* as the orthography: *scythe* is a mere corruption, like rhyme for *rime*, scent for *sent*, (Lat. *sentio*,) scite (or *sité*, (Lat. *situs*).” — Note by Mr. Vernon.

Zoundy. [Midland, swoound; Æ-S. *swind-an*.] To swoon. “For sodaine sorrow swoounded down.” — *Ovid's Metamorphosis*.

Zowel, or Zole. (see Sowel.)

Zull. [Æ-S. syl.] A plough. (see Plough.) "Nán man þæ his hand a-set on his sullh:" "No man who has set his hand on his plough." — *Luke* ix. 62.

Zummerleäze. (see Leäze.)

Zun. Back-zunned. Said of a house having a northern aspect, and its *back* to the *sun*.

Zweal. [Æ-S. swēlan, allied to swelter, *sultry*.] To singe; to scorch; to burn superficially. "Seo sunne hit forswælde:" "The sun scorched it up." — *Mark* iv. 6. 'Do ye scald your pigs, or zweal em?' 'He is lik' a swealed cat; better than he do look vor.'

Zwath. [Æ-S. swæðe, *a track* or *wake*; any long *band*: hence *swathe*, *swaddle*.] The ridge of grass of the track of one mower, or his track itself. "Nyle he ænig swæðe æfre forlætan:" "Nor will he ever forsake any track."

The author is thankful for words from the Rev. C. W. BINGHAM, M.A., the late Mr. JOHN SYDENHAM, author of *The History of Poole, &c.*, and Mr. ISAAC HANN, of Dorchester, and he is now happy to acknowledge the further communication of several provincialisms from the Rev. C. W. BINGHAM, and from a friend signing himself G. P., of Bridport; also many excellent Notes from E. J. VERNON, Esq., Newchurch, Isle of Wight, author of *A Guide to the Anglo-Saxon Tongue*, and some from HENRY KER SEYMER, Esq., M.P., Hanford-house, F. A. CARRINGTON, Esq., of the Oxford Circuit, and CHARLES WARNE, Esq.

**Berlin, printed by A. W. Schade, Stallschreiberstr. 47.**

GWREANS AN BYS.  
  
THE CREATION OF THE WORLD,

A CORNISH MYSTERY,

EDITED, WITH A TRANSLATION AND NOTES,

BY

WHITLEY STOKES, Esq.

EDITOR OF "THE PASSION" (A MIDDLE-CORNISH POEM): "THE PLAY OF THE  
SACRAMENT" (A MIDDLE-ENGLISH DRAMA): "CORMAC'S IRISH GLOSSES": — &c.

PUBLISHED FOR THE PHILOLOGICAL SOCIETY

BY

A. ASHER & CO., BERLIN.

1863.

[The Philological Society is indebted to Mr. EDWIN NORRIS the editor of "*The Cornish Drama*" &c. for seeing this work through the press, and adding a few various readings &c. distinguished by his initials, --- on account of Mr. Stokes's absence in India. F. J. F.]

## THE CREATION OF THE WORLD.

THE text of the 'Creation', the Cornish drama now printed, was, like the poem of the 'Passion', which forms part of our last volume, thrust forth on the world by Mr. Davies Gilbert. In the case of the 'Creation', as in that of the 'Passion', Mr. Gilbert interpagged the Cornish text with an English version by John Keigwin.<sup>1</sup> So erroneous is Mr. Gilbert's book, in text as well as in translation, that no argument seems needed to justify the Philological Society in printing a corrected edition of the only important relic of Cornish literature which, since the late publication of the *Passion*, has been unattainable in a trustworthy form.

Mr. Edwin Norris, in his *Cornish Drama*, II, 441, good-naturedly observes that the average number of errors in Mr. Gilbert's edition of the 'Creation' is not more than twenty in a page. Two or three examples will give some notion of the nature, though not of the number, of these mistakes:—

Pp. 2, 3. Try Person yn idne Dewaes  
ow kys rayny a bys vickar  
"Three Persons in one Godhead  
Do reign of the world sovereign."

The same, rightly read and translated:—

Try person yn idn dewges  
ow kys raynya bys vickan  
"Three Persons in one Godhead,  
Reigning together for ever."

<sup>1</sup> The title of Mr. Gilbert's edition of the 'Creation' is as follows:—*The Creation of the World, with Noah's Flood; written in Cornish in the year 1611, by William Jordan; with an English translation, by John Keigwin. Edited by Davies Gilbert, F. R. S., F. S. A. &c. London, 1827.*



- Pp. 4, 5. Can hasawe them danveys  
 . Rage ou servia bys Vichar  
 "Songs unto me sending  
 For the serve me the world's Sovereign."

The same rightly read and translated:—

Canhasawe them danvenys  
 rage ow servia bys vickan  
 "Messengers sent to me  
 to serve me for ever."

- Pp. 6, 7. Them y fethow can, hag ow av  
 Hag y wrowgh ow aradowa.  
 "To me you shall be singing and answering  
 And doing my commands."

The same rightly read and translated:—

Them y fethow canhagowe  
 hag y wrewgh ow aradowe  
 "To me ye [the Angels] shall be messengers,  
 And ye shall do my commands."

- Pp. 66, 67. May moyghen y lavyerhy  
 Der weyll o gorhemen trogha  
 "But most of her labour shall be.  
 By gripings I shall command to cut;"

The same rightly read and translated:—

May myghea y lavyer hy  
 der weyll ow. gorhemen troghe.  
 "Let her travail increase  
 Through breaking my command."

Genesis iii. (16.)

The division of the lines in the printed copy is also marvellously inaccurate.

Four copies of the present drama are known. *A.* (from which the text now printed has been taken) is the oldest; it is a paper MS., in small folio, dated Aug. 12<sup>o</sup>, 1611, preserved in the Bodleian library, and marked *N.* 219. *B.* is a copy of *A.* contained in the first volume of a quarto paper MS. lately presented by Mr. Ley of Bosahan to the Bodleian. *C.* is in the British Museum, Harleian, *N.* 1867. It appears from a note in Welsh at the end that Lhuyd collated this copy with *A.* in 1702. *D.* is preserved in a paper folio MS. lately in the possession

of Mr. Hotten of Piccadilly, and containing also a copy of the 'Passion'.

The language of the mystery now printed differs from that of the 'Passion' and of the drama published by Mr. Norris chiefly in the following respects:—

1°. The vowel *e* has often become *a*, as in *arna* 'until' = *erna*: *carenga* 'love' for *kerenge*, *kerense*, *thà* 'to' for 'the', *plag* 'fold' 1614 = *plek*, *resacke* 'a running' 1828, for *resek* = *redeg*.

2°. *th* and *gh* (*ch*), in *inlaut* and *auslaut*, have become mute, and are consequently interchanged. Thus *bedna* 'blessing' 1541, for *bennath*, *a vy* 'is' 4, for *a ryth*, and *hunythe* 2246 for *huny*: *bean* 'little' 118, for *beghan*: *gh* is put for *th* in *segh* 'arrow' 1573, and *th* for *gh* in *war-lerth* 'after' 1795 *marth* 'horse' 406, *peth* 'sin' 586, *gwreth-tye* 'housewife' 942, *kerth* 'oats' 1066, *gorthell* 'ark' 2254.

3°. *m* (*mm*) has become *bm*: thus *lebmyu* 'now' 70, 2239, 2489, *thybma* 'to me' 570, 2495: *kybmar* 'take' 692, *matm* 'mother' 1203, 1910, *a lebma* 'hence' 1208, 2079, *kebmys* 'so many' 1220, 1350, 2145 = *kybmys* 1284, *cabm* 'crooked' 1603, 2501, *hebma* 'this' 2193: *obma* 'here' 2523.

4°. *n* (*nn*) has become *dn*: thus *idn* 'one' 6 = *udn* 1752, 2539, *radn* 'part' 2356, *gwadn* 'weak' 1275, 1679, 2479, *lodn* 'bullock' 1361, 2365, *badna* 'drop' 1364, *pedn* 'head' 182, 916, 1019, 1597, *defednys* 'forbidden' 1803, *blethydneyow* 'years' 2404, *skydynya* 'to descend' (*skydn* 2369, *skydnys*, 2305) 2207, *bedna* 'blessing' 1541, *hedna* 'that' 2447, 2491, 2509.

5°. The corruption of *s* into *g* soft (as in *George*) is more frequently met with: thus *canhagowe* 'messengers' 67, *drengys* 'Trinity' 126, 2238, 2007 *blonagath* = *voluntas*, 96, *carenga* 'love' 359, 847, 1754 = *carensa* 840, *sallugye* 'to salute' 721 = *salugy* 1776, *sengys* 'held', 438, 2236 = *synges* 2050, *thagye* 'to thee' 2349, *cregye* 'to believe' 1602, *peggy* = *petere* 2206. For this soft *g*, we find *j* (*nynjew* 'is not' 263) and *dg* (*devydgyow* 'sheep' 1070, *pydgyaf* 'I desire' 1364,) 1509, 1670, *marrudgyan* 'marvels' 1764, 2123 (= *marodgyan* 1803, 1897, and *marogyan* 1875) *crydgyans* 'belief' 2316.

6°. Matters of spelling rather than of language are, a. the

frequent occurrence of an inorganic mute *e* at the end of a word (e. g. *have nabe* 'and my son' 9, *tase* 'father' 12, *neve* 'heaven' 15, *bothe* 'desire' 16, *gwreage* 'woman' 834), b. the use of *i* for *u* (*idn* 6 'one' = *un* 10) and *u* for *i* (*un*, 1909, 'in') the using *ae* to express *á* (*taes*): the using *ea* to express *ê*: thus *eall* 'angel' 47, *wheag* 'sweet' 95 = *wheake* 759, *dean* 'man' 254, 417, *teake* 'fair' 412, *gwreag* 'woman' 877 = *gwreage* 834, *bearn* 'grief' 1092, *steare* 'star' 102, *gear* 'word' 164, 896 = *geare* 211, *seath* 'sit' 66 = *seathe*, 54, and c. the using of *oo* or *oe* to express *ô*: (e. g. *oole* 'weep' 2304, *nootha* 'nakedness' 969, *boes* 'to be').

7°. Pronominal infixation is less frequent: e. g. 'I am named' is *me ew henwis* l. 12 instead of *y-m gylhcyr* as in the corresponding passage, O. 1. So *dro hy* 'bring it' 1488, *my wrug* 'made me' 1766.

8°. Lastly, loanwords from the English occur in far greater number.

Passing from the language to the subject matter we may remark that the author imitates and often copies the *ordinale* called 'Origo Mundi', which stands first in Mr. Norris's *Cornish Drama*. Some parts, however, are his own; for example the fall of Lucifer and his angels, Cain's death, Enoch's translation, Seth's prophecy and erection of the pillars. Who the author was remains uncertain. The William Jordan mentioned at the end may well have been only the transcriber, and the occurrence in the stage-directions of such forms as *sortis*, *beastis*, *garmentis*, *every ch-on* 'every one' and *car[i]eth* 'they carry' seems to indicate a date prior to 1611, when Jordan completed his manuscript. The author's mention of limbo, too, may tend to shew that the play was composed before the Reformation.

The text has been transcribed for press and the translation and notes written, during a voyage to India, apart from books and philological friends. This circumstance will, I trust, induce Celtic scholars to deal leniently with the errors and defects which they will probably find in the following pages.

E. I. S. 'Clarence' lat. 39° 27' S. long. 10° 25' W.

August 21, 1862.

Whitley Stokes.

**THE CREACON  
OF THE WORLD.**

## THE CREACON OF THE WORLD.

The first daie [of] y<sup>e</sup> playe.

*[The father must be in a clowde and when he speakethe of  
heaven let y<sup>e</sup> levys open]*

### THE FATHER IN HEAVEN.

Ego sum Alpha et Omega  
heb dallath na dowethva  
pur wyre me ew  
omma avy than clowdes  
5 war face an dower in sertan  
try person yn idn dewges  
ow kys raynya bys vickan  
in mere honor ha vertew  
  
me hawe mabe han spiris sans  
10 try ythlon in vn Substance  
comprehendys in vdn dew  
*[Genesis capite primo]*  
me ew henwis dew an tase  
ol gollousacke dres pub dra  
skon y fythe gwrys der ow rase  
15 neve place ryall thom trigva  
hawe thron setha owe bothe ewe  
may fo henna  
  
han noore in wethe a wollas  
scon worthe compas avit[h] gwryes  
20 honna a vythe ow skavall droose  
rag ow pleasure pub preyse  
ha thom honor maga ta  
  
neve omnia ew gwryes genaf  
orthe ow devges in serten<sup>1</sup>  
25 hag ynŷ y fythe gorrys  
neb am gorth gans ioŷe ha cane

<sup>1</sup> MS. serten also in line 95.

# THE CREATION OF THE WORLD..

## THE FATHER IN HEAVEN.

Ego sum Alpha et Omega,

Without beginning or end

Right truly I am.

Here are under clouds

5 On (the) face of the water certainly

Three Persons in one Godhead,

Reigning together for ever,

In great honour and virtue.

I and my Son and the Holy Ghost,

10 Three are we in one Substance,

Comprehended in one God.

*[Genesis chap. 1.]*

I am named God the Father,

Almighty above everything.

Straightway shall be made by my grace

15 Heaven, a royal place for my dwelling

And my throne-seat: my will is

That it be that.

And the earth also below

Forthwith shall be made straight.

20 That shall be my footstool

For my pleasure always

And to my honour as well.

Heaven here is made by me

According to my deity certainly;

25 And in it shall be put

Who worship me with joy and song.

THE CREACON OF THE WORLD.

naw order elath gloryes  
y a vythe ryall ha splan  
canhasawe them danvenys  
30 rage ow servia bys vickan  
me a vyn may fons nevra

lemyn pub order thy seat  
me a vyn may fo gorrys  
ha pub onyn thy thecree  
35 a vyth gorris thom service  
pan vidnaf ve comanndya

omma nessa thom throne ve  
an kensa try a vithe gwryes  
cherubyn an vghella  
40 ty a vyth des a rage vskys  
seraphyn inwethe tronys

owe gwerthya oll why a wra  
pare dell ywe owe bothe nefra  
omma pub pryas

45 ha te lucyfer golowe  
yn della yw tha hanow  
vgha pub eall ty a ysa

fo. 1, b. an kensa order ty ywe  
gwayte ow gworria war bub tewe  
50 3eso gy par del gotha

in second degre yfithe gwryes  
try order moy yn sertan  
des arage thym pryncipatys  
Tee aseathe omma poran  
55 potestas in barth arall

domynashon yn tewma  
ow praysya hag ow laudia  
tha hanow nefra heb gyll

## THE CREATION OF THE WORLD.

Nine orders of glorious angels

They shall be royal and splendid:

Messengers sent to me

30 To serve me for ever

I will that they be always.

Now every order to its seat

I will that it be put,

And every one to his degree

35 Shall be put for my service,

When I shall command.

Here next to my throne

The first three shall be made:

Cherubin, the highest

40 Thou shalt be, come forth quickly

Seraphin, also Thrones.

All ye shall worship me,

As is my will ever,

Here always.

45 And thou Lucifer of light,

Such is thy name,

Above every angel thou shalt sit;

Of the first order thou art:

See that thou worship me on every side,

50 Unto thee as behoveth.

In (the) second degree shall be made

Three orders more, certainly.

Come forth to me, Principalities;

Thou shalt sit here aright

55 Power on (the) other part.

Domination on this side,

Praising and lauding

My name ever without guile.



THE CREACON OF THE WORLD.

- an tryssa degree a wolas  
60 ' me a wra try' order moy  
arthelath order pur vras  
dewgh a rag omma ʒa vee  
ha vertutis kekeffrys
- 65 han elath yn barth dyhow  
why a seath omma heb gowe  
them y fethow canhagowe  
hag y wrewgh ow aradowe  
gans joy bras ha cane pub preyse
- 70 lebmyn pan ew thymo gwryes  
neve ha noore orth both ow bryes  
han naw order collenwys  
han kynsa jorne spedyes  
my a[s] sone gans ow ganow
- 75 hag a vyn diskynnya  
than noore in dan an clowdys  
hag ow both gwehill ena  
me a vyn may fo gwellys  
ow bosaf dew heb parow
- 80 lebmyn yn second jorna  
gwraf broster a thesempys  
yn yborn es a wartha  
me a vyn bos golow gwryes
- 85 hag ynweth bos deberthva  
sure inter an gyth han noos  
ny fyll thym conduyke a dra  
war an byes der ow gallus
- an moar brase yn cutt termyn  
adro thom tyre a vyth dreys  
90 rag y wetha pur elyn  
orth harlutry prest pub preys

The third degree below

- 60 I will make three orders more:  
Lordship, an order right great,  
Come you forward here to me;  
And Virtues likewise;

And the angels on (the) right part,

- 65 Ye shall sit here without a lie;  
To me ye shall be messengers,  
And ye shall do my commands  
With great joy and song always.

- 70 Now since to me are made

Heaven and earth according to my mind's desire,  
And the nine Orders filled up,  
And the first day sped,  
I will saine them with my mouth.

- 75 And I will descend

To the earth, under the clouds  
And my wish perform there  
I will, that it may be seen  
That I am God without peer.

- 80 Now in (the) second day

I will make Majesty immediately  
In (the) sky which is above,  
I will that light be made.

And also that there be a division

- 85 Surely between the day and the night.  
That there fail not to me conduct of aught  
On the world through my power.

The great sea in a short time

- About my earth shall be brought  
90 To keep it full bright  
From corruption always.

fo. 2 a.      an tryssa dyth me a wra  
                   than gwyth sévall yn ban  
                   ha doen dellyow teke ha da  
 95              ha flowres wheag in serten

ow blonogath yw henna  
                   may tockans vnna pur splan  
                   frutes thom both rag maga  
                   seyl a theyg bewnans hogan

100 in peswera dyth bith gwryes  
                   an howle han loer in tevery  
                   han steare in weth kekeffrys  
                   rag gwyle golow venary  
                   an ryma yw fynë gonethys  
 105              ow bannath y rof thethy

in pympas dyth orth ow breis  
                   an puskas heb falladowe  
                   hag oll an ethyn keffrys  
                   me a gwra thom plegadow<sup>1</sup>  
 110 hag oll an bestas yn beyse  
                   gans prevas a bub sortowe  
                   an ryma ew oll teke gwryes  
                   me as sone war barth heb gowe.

## LUCYFER IN HEAVEN.

Pays I say oll elath nef  
 115              golsowowh tha ve lemyn  
                   cresowh ow bosaf prince creif  
                   hag in weth thewhy cheften<sup>2</sup>  
                   bean ha brase

lucyfer ew ow hanowe  
 120              pensevicke in nef omma  
                   ow howetha ew tanow  
                   why a wore ynta henna  
                   ow bosaf gwell es an tase

<sup>1</sup> MS. falladow.<sup>2</sup> MS. chefter.

The third day I will make  
The trees to stand 'up,  
And bear leaves fair and good,  
95 And sweet flowers surely.

That is my desire  
That they bear here full sheen  
Fruits to my wish to feed  
Whomsoever shall bear mortal life

100 In (the) fourth day shall be made  
The sun and the moon glittering,  
And the stars also  
To make light for ever.  
These are finely wrought,  
105 My blessing I give to them.

In (the) fifth day according to my mind  
The fishes without fail,  
And all the birds likewise,  
I will make to my pleasure;  
110 And all the beasts in (the) world,  
With worms of all sorts,  
These are all made fair:  
I bless them together without a lie.

LUCIFER.

Peace, I say, all angels of Heaven!  
115 Hearken ye to me now:  
Believe ye that I am a strong prince  
And also a chieftain to you  
Small and great.

Lucifer is my name:  
A Prince in heaven I am:  
My comrades are Fires,  
Ye well know that,  
That I am better than the Father.

- me ew lantorn nef ywys  
 125      avell tane ow collowy  
 moy splanna es an drengys  
         henna degowhe destynye  
         om bosof prynce pur glorious
- oll gans ower ow terlentry  
 130      ý thesaf heb dowte in case  
 splanna es an howle deverye  
         why a yll warbarthe gwelas  
         ow bosaf sertayn pub preyse
- fo. 2 b. 135      ny vannaf orth eale na moy  
                  dos thom statma menas me  
                  henna ew ow thowle devery
- maga vras ove avele dew  
 me a gomaund war bub tew  
         myns es yn neif thom gworthya
- 140      elathe oll why a glowas  
                  pandra gowsow thym lemy  
 delnagoma polat brase  
         gorrybowhe all pub onyn  
         why a wore pythoma
- 145      an tase gallas a lemma  
         my a dowle nythe omma  
         bis vyckan mara callaf

## ANGELL OF LUCYFER.

- Lucyfer te ew henna  
         sure abashe myns es in nef  
 150      creatys nobell omma  
         ýthota [a] nature creif  
         ha me an creys
- sur rag henna theth honora  
         me a vyn vhan drenges

I am (the) lanthorn of heaven certainly,  
 125 Like a fire shining,  
 More sheener than the Trinity; —  
 Of that bear ye witness  
 Of my being a Prince right glorious.

All with gold a glittering  
 130 Am I, without doubt in the case,  
 Sheener than the sun surely  
 You may together see  
 That I am certainly always.

I wish not that any angel ever  
 135 Should come to my state except me —  
 That is my will certainly.

As great am I as God:  
 I command on every side  
 All that are in heaven to worship me.

140 Angels all, ye have heard .  
 What say you to me now?  
 Thus am I not a great *polat*?<sup>1</sup>  
 Answer ye all every one;  
 Ye know what I am.

145 The Father has gone from hence:  
 I will cast that He come not here  
 For ever if I can.

#### ANGEL OF LUCIFER.

Lucifer, thou art that  
 Surely above (?) all that are in heaven  
 150 Created noble here  
 Thou art of nature strong.  
 And I believe it.

Surely for that honour thee  
 I will above the Trinity.

<sup>1</sup> L. 142. A note in the first Edition says here: 'It is a common expression in Cornwall to call a great man, a great *polat*, perhaps from *Pol*, a head or top'.

ANGELL OF GOD *in that degre.*

155 te creature unkinda  
       warbyn ja vaker ow cowse  
       predery prage na wreta  
       y festa gwryes te gwase lowse  
       gans dew omma

160 gansa pan wres comparya  
       mer tha vlanya y thosta  
       ha payves yfyth ragtho.

ANGELL OF LUCYFER *in the second degree speaketh kneelinge.*

      pyw henna a veth mar vold  
       cowse gear warbyn lucyfer  
 165 heare he hath unto you told  
       that in heaven ys not his peare  
       ha me an creyse  
       why an gweall ow terlentry  
       splanna es an howle devery  
 170 me ath honor them del reyse

ANGELL OF GOD *in that degre.*

A taw na gowse a henna  
       me ath pys creys ow lavar  
       neb an formyas ev omma  
       an deform arta predar  
 175 y voth pan vo

mar tregowhe in gregyans na  
       morath why as byth ragtha  
       trustyowh jotha

ANGELL OF LUCYFER *in the 3 degree speketh kneeling.*

      pennagel ew na lavara  
 180 nagew lucyfer worthy  
       omma thagan governa  
       ha bos pedn in nef defry  
       a lavar gowe

*ANGEL OF GOD in that degree*

- 155 Thou unnatural creature,  
       Speaking against thy Maker,  
       Why dost thou not consider  
       Thou wast made a foul fellow  
       By God here?
- 160 With Him when thou dost compare  
       Much to blame art thou,  
       And pains thou shalt have for it.

*ANGEL OF LUCIFER in the second degree*

- Who is that will be so bold  
       To speak a word against Lucifer?  
 165 Here he hath unto you told  
       That in heaven is not his peer,  
       And I believe it.  
       You see him glittering  
       Sheener than the sun surely —  
 170 I will honour thee as (is) needful to me.

*ANGEL OF GOD in that degree*

- O be silent, speak not of that —  
       I pray thee believe my word  
       Who formed him here  
       Will unform him again — consider!  
 175 When (it) is His will.

If you abide in that belief,  
 Sorrow you shall have for it —  
       Trust ye to this.

*ANGEL OF LUCIFER in the third degree*

- Whosoever it is that says  
 180 Lucifer is not worthy  
       Here to govern us  
       And to be head in heaven, certainly  
       Tells a lie.



yea ha worthy þu þre  
 .185. þa þos in trone yseths  
       aþel deþe ſure heþ þarowe  
 me an goth omma del ryes  
 war ow dew glyen kekeffrys  
       rag y þos mar garadow

## LUCYFER IN HEAVEN

190 dell wrama raynya omma  
       yn trone warþa gans gloryc  
 why a sethe warbarþ genaf  
       myns a golla ortha vee  
       þoran ryb ow thenewan  
       *[Let hem offer to aſſend to y<sup>e</sup> trone the*  
       *Angell ſtayethe hem]*  
 195 I was made of a thought  
       ye may be glad of ſuche wight  
 and in heaven ſo gay I wrought  
       ſemely am [I] in every ſight  
       com vp to me every chone  
 200 þag in yrna gwraf aſſaya  
       þa þos mur war an trone

## 3 ANGELL OF GOD in the 3 degree

te lucyfer vnkinda  
       meer ythos ortha vaker  
 dowl ythow theis rag henna  
 205 gawas meare y displeaſure  
       del os worthy þa henna

pra na wreta þredery  
 y feſta formys devery  
       der y wreans eve omma

210 der henna þedar inta  
 ef a yll der geare arta  
 theth deſtrowhy ſkemynys

Yea and worthy always .  
 185 To be seated on a throne  
     Like God surely without peer;  
 I will worship him here as need (is)  
 On my two knees likewise,  
     Because of his being so loveable.

## LUCIFER

As I do reign here  
 On a throne with glory,  
 Do you sit together with me,  
 All that hearken to me,  
 Close by my side.

195 I was made of a thought:  
     Ye may be glad of such a wight:  
 And in heaven so gay I wrought  
     Seemly am I in every sight.  
     Come up to me, every one,  
 200 And then I will essay  
     To be great on the throne.

ANGEL OF GOD *in the third degree.*

Thou, Lucifer, unnatural  
 Greatly art thou towards thy Maker;  
 A fear there is to thee for that  
 205 To have much his displeasure  
     As thou art worthy for that.

Why dost thou not consider  
 That thou wast formed surely  
     By his workmanship here?

210 For that consider well  
 He can by a word again  
     Destroy thee accursed.

## LUCIFER IN HEAVEN.

.     ty myhall re stowte ýthos  
        pan wres ortha vȳ settya  
 215 me a grys hag an suppose  
        y fynses sche comparya  
        lemyn genaf  
  
        na wres na wres na Barth dowte  
        ty na oll tha gowetha  
 220 mar qwreth me ages clowte  
        rag henna gwrewh owe gorthya  
        ha warbarth trustyowh vnnaf  
  
        why am gweel ow terlentry  
        splanna es an tase deffrȳ  
 225         henna cresowhe om bosaf

## THE FATHER IN HEAVEN

*[the father commeth before heven  
 & speaketh to lucyfer]*

A lucyfer lucyfer  
        ty a ve oll lanthorn nef  
        ha drethaf serten pub eare  
        tȳ a ve exaltys breyf  
 230         hag ath settyas pur vghall  
  
 fo. 3 b.     lemyn mere os vnkinda  
        orthaf vy pan wres settya  
        rag ȳa oth [leg. eth] tha bayne nefra  
        ty a wra dyiskynya  
 235         mahellas ysall  
  
        determys ove ȳa vn dra  
        ha concludys magata  
        tha wythyll vn dean omma  
        a thore ha sleme ȳom servia  
 240         hath place she tha opea

## LUCIFER

Thou, Michael, art too proud  
 When thou dost set against me.  
 215 I believe and suppose it  
 Thou wouldst compare  
 Now with me.

Thou shouldst not, thou shouldst not, have no doubt  
 Thou nor all thy comrades.  
 220 If thou dost I will clout you,  
 Therefore do ye worship me,  
 And together trust in me.

You see me a glittering,  
 Sheener than the Father surely  
 225 That believe ye that I am.

THE FATHER *in Heaven*

Ah Lucifer, Lucifer  
 Thou wast all (the) lanthorn of heaven,  
 And by me certainly always  
 Thou wast exalted soon (?),  
 230 And thou wast set very high.

• Now greatly unnatural  
 Since thou wouldst set against me  
 For it thou goest to pain for ever.  
 Thou shalt descend  
 235 So that thou shouldst go below.

Determined am I on one thing,  
 And concluded as well,  
 To make a man here  
 Of earth and slime to serve me  
 240 And thy place to ope.

rage collenwall an romes  
 a vyth voyd yn nef vskys  
 drethas sche hath cowetha

*[lett hell gape when y'  
 father nameth yt]*

efarn ragas a vyth gwrys  
 245 vskýs commandyaf henna  
 ena ty a vyth tregys  
 ha myns assentyas genas  
 genas sche an naw order

in paynes bys venarý  
 250 heb rawnson vetholl na fyne  
 yna pub eare ow murnye  
 rag gallarowe bis worffen  
 why a vith me a levar

#### LUCYFER IN HEAVEN

Ay a vynta ge orth mab dean  
 255 pan vo gwryes a slem hager.  
 occupya rage sertayne  
 ow rome ve nagevas peare  
 omma in neve

henna vea hager dra  
 260 den a vynta gule a bry  
 3a thos omma then plasma  
 neb es lenwys a glorye  
 ragtha warthy nynjew ef

Ha na ný vythe in della  
 265 me a worthib theis henna  
 an place sure lowre 3a warta  
 me a wyth whath rom lowta  
 ha tha worthys sche keffrys

tý am gweall ve creif omma  
 270 whath purbrowt trebyтчya

To fill up the rooms  
 That will be void in heaven straightway  
 Through thee and thy comrades.

Hell for thee shall be made —  
 245 Straightway I command that:  
 There thou shalt dwell,  
 And all that assented with thee,  
 With thee of the nine orders.

In pains for ever,  
 250 Without ransom at all nor fine,  
 There always a mourning  
 For griefs unto (the) end  
 Ye shall be, I say.

## LUCIFER

Wouldst thou that the son of man  
 255 When he shall be made of ugly slime,  
 Should occupy for certain  
 My room, who never had peer  
 Here in heaven?

That would be an ugly thing  
 260 Man whom thou wouldst make of clay  
 To come here to this place  
 Which is filled with glory;  
 For it worthy he is not.

And it shall not be so:  
 265 I will answer thee that.  
 The place sure enough from him  
 I will keep yet, by my loyalty,  
 And from thee likewise.

Thou shalt see me strong here  
 270 Yet, full proud . . . . (?)

L. 270. The word *trebytycha* which the Translator has left doubtful, clearly the French *trébucher*, and it is used in that sense at line 1582; meaning may be 'proud falling being', though it seems perhaps somewhat forced. E. N.

hanter an elath genaffa  
 assentyes ythyns sera  
 thom mayntaynya in spyte thys  
 del welta ge

275 for well nor wo  
 I will not go  
 I say yowe so  
       this will not be  
       thymo ve creis

280 rag me a vinsens  
 serten vgh pub myns  
       a ve bythgwath whath formys

## THE FATHER

Taw lucyfer melegas  
       in gollan del os tha gothys  
 285 rag skon ty a tha baynes  
       heb redempcyon thyma creys  
       sure thymo creys

oll tha splandar ha tectar  
 y traile skon theis tha hacter  
 290 ha mer vtheck byllen[y]

myghale pryns ow chyvalry  
       han elath an order nawe  
 an rebellyans ma defry  
       than doer ganso mergh<sup>1</sup> ha mawe  
 295 the effarn hager trygva

ena tregans yn paynes  
 ha golarowe mere pub pryes  
 yn pur serten rag nefra

*[All the Angells must haue swords and  
 staves & must come to the rome wher  
 Lucyfer ys] .*

<sup>r</sup>  
<sup>1</sup> MS. m

Half the angels with me  
 They are agreed, Sir,  
 To maintain me in spite of thee,  
 As thou seest.

- 275 For weal nor woe  
 I will not go:  
 I say you so,  
     This will not be,  
 Believe me.
- 280 For I shall . . . (?)  
 Certainly above every one  
     That was ever yet formed.

## THE FATHER

- Be silent, Lucifer accursed,  
     In heart as thou art proud,  
 285 For straightway thou shalt go to pains  
     Without redemption, believe me,  
     Surely believe me.

- All thy splendour and beauty  
 Shall soon turn to thee to ugliness  
 290 And very awful villainy.

- Michael, prince of my chivalry,  
     And the angels of the nine orders  
 This rebellion quickly  
     To the ground with it; girl and boy,  
 295 To Hell, an ugly dwelling;

There let them dwell in pains,  
 And great griefs always,  
     Very certainly for ever.

L. 280. *Vinsens* must be the borrowed Latin *vincens*; *me a* will then be the verb 'to go'. 'I go a conqueror'. See Juno's '*divum incedo regina*' Virgil, Aen. i. E. N.



## MYCHAELL

Dewne warbarth an nawe order  
 300 hellyn yn mes lucyfer  
 a thesempys mes an nef

## LUCYFER

ty chet gwraf tha examnya  
 prage y fyn dew ow damnya  
 ha me mar gollowe ha creif

## MYCHAELL

305 rag y bosta melagas  
 hag in golan re othys  
 der reson thys me a breif

ty foole prag na breidersys  
 a thorn dew y festa gwryes  
 310 ynweth ganso exaltys  
 dres myns eall in nef sethys  
 oma yn y drone sethys

*[let lucyfer offer to go vpe  
 to the trone]*

## LUCYFER

even in trone manaf setha  
 han keth place mannaf gwetha  
 315 whath yn spyta theis

keffrys me ham cowetha  
 der gletha a vyn trea  
 ow bosaf moy worthya  
 agis an tase sure pub pryes

## MICHAEL

Let us come together, the nine orders,  
300 Let us hunt out Lucifer,  
Forthwith out from heaven.

## LUCIFER

Thou fellow, I will examine thee.  
Why will God condemn me  
And I so bright and strong?

## MICHAEL

305 Because thou art accursed,  
And in heart overproud,  
By reason I will prove to thee.

Thou fool, why consideredst thou not  
That thou wast made by God's hand,  
310 Also by Him exalted  
Above all angels in heaven seated,  
Here in His throne seated?

## LUCIFER

Even on (the) throne will I sit,  
And the same place I will keep  
315 Yet in spite of thee.

Likewise I and my comrades  
By sword will try  
That I am more worthier  
Than the Father surely always.

## GABRYELL

320 wanothans myns es yn nef  
 gwren in kerthe helly yef  
 tha effarn tha dewolgowe

fo. 4 b.

ha why oll ye gowetha  
 kewgh in kerth in weth gonza  
 325 crownkyowhe y gans clethythyow  
*[Let them fight w<sup>th</sup> swordis and in the end Lucyfer  
 roydeh & goeth downe to hell apareled fowle w<sup>th</sup> fyre  
 about hem turning to hell and every degre of derylls of  
 lether & spirytis on cordis runing into y<sup>r</sup> playne and so  
 remayne ther, 9 angells after Lucyfer goeth to hell]*

## LUCYFER IN HELL.

owte ellas gallaf fasowe  
 ythesaf in Tewolgowe  
 ny allaf dos anotha  
 in pyth downe ythof towles  
 330 abarth in efarn kelmys  
 gans chayne tane a dro thymo

Kyn nam bona loweña  
 yma lower skym[n]ys genaf  
 an Elath sure tha drega

## DEUS PATER

fo. 5 a. 335 Gallas Lucifer droke preve  
 mes an nef tha dewolgowe  
 ha lemyrn vn y lea ef  
 me a vyn heb falladowe  
 vn dean formya

*[Adam and Eva aparlet in whytt lether in a place  
 apoynted by the conveyour & not to be sene tyll they  
 be called & thei knell & ryse]*

## GABRIEL

320 Let work all that are in heaven!  
 Let us hunt him away  
 To Hell, to darkness!

And all ye his comrades  
 Go ye away also with him,  
 325 Smite them with swords.

## LUCIFER

Out, alas . . . . .  
 I am in Darkness:  
 I cannot come from it.  
 In a deep pit I am cast,  
 330 Within Hell bound,  
 With a chain of fire around me.

Though I am not joyful  
 There are enough damned with me  
 Of the angels, sure to dwell.

## GOD THE FATHER

335 Gone hath Lucifer, evil worm,  
 Out from the heaven to darkness:  
 And now in his place  
 I will, without fail,  
 Form a man.

340 in valy ebron devery  
rag collenwall aredy  
an le may teth anotha

dell ony onyn ha try  
tus ha mab in trinitie  
345 me a wra ge dean a bry  
havall thagan face whare

hag a wheth yn [th]y body  
sperys may hallas bewa  
han bewnas pan an kelly  
350 ȝan doer te a dreyll arta  
*[Let Paradyce be fynelye made wyth ii<sup>r</sup> fayre trees in  
yt And an appell vpon the tree & som other frute one  
the other*

Adam save in ban in cloer  
ha trayle ȝa gyke ha tha woys  
preda[r] me thath wrill a thoer  
havall y<sup>m</sup> then pen ha tros

*[A fountaine in Paradyce & fyne flowers in yt painted]*

355 myns es in tyre hag in moer  
warnothans kymar gallus  
yn serten rag dry ascore  
tȳ a vew may fota loose

*[Let the father put Adam into paradise]*

rag tha garenga lemyn  
360 me a vyn gwyll paradyce  
place delicious dres ehan  
rag ow fleasure yta gwrys

*[Lett flowres apeare in paradyce]*

lower flowrys a bub ehan  
yn place ma yta tevys  
365 ha frutes war bub gwethan  
ȳ teyf gwaf ha have keffrys

ha lemyn war oll an place  
me a wront theis bos gwethyas

340 In (the) valley of Hebron (?) certainly  
 To fill up readily  
 The place that he went from.

As we are one and three  
 Father and son in trinity.

345 I will make thee, man, of clay  
 Like to our face anon.

And blow into thy body  
 A spirit, that thou mayst live,  
 And the life when thou losest it  
 350 To the earth thou shalt turn again.

Adam, stand up clearly(?)  
 And turn to flesh and to blood,  
 Consider that I have made thee of earth  
 Like to me to the head and foot.

355 All that is in land and in sea  
 On them take power.  
 Certainly to bring offspring  
 Thou shalt live till thou art gray.

For love of thee now  
 360 I will make Paradise,  
 A place delicious above (any) kind:  
 For my pleasure it is made.

Abundance of flowers of every kind  
 In this place are grown;  
 365 And fruits on every tree  
 Shall grow winter and summer likewise.

And now over all the place  
 I grant to thee to be guardian:

L. 340. Better 'in the valley of the sky' or 'under the sky'; *ebron*, variously spelt regularly occurs in this sense. See O, 18, 1245, and *supra* l 82 *yborn*. Williams in his Dictionary gives also *ybron*, *ybborn*, &c. E. N.

war bub frutē losowe ha hays  
 370    theth pleasure theis me a ase  
   *[poynt to the tree]*  
 sowe byth ware thynmo pub pryes  
       an keth gweþhan ma amina  
 gwayt na fe gansý mellyes  
       me athe chardg a vhe pub tra

375 an wethan ma ew henwys  
 gwethan gothvas droke ha da  
 mar pyth y frute hy tastys  
 te a vyth dampnys ractha  
 ha subiect ankowe dretha  
 380 te a vyth predar henna

fo. 5 b.      tra morethack ew serten  
                 gwellas adam y honyn  
                 heb cowethas

*[let the father take a bone out of adam is syde]*  
adam cuske tha ge lemyu  
385 ahanas tenaf asen  
me a vyn ath tenewan  
hag a honna pur serten  
me a vyn gwyll theis pryas  
*[Let adam laye downe & slepe wher eva ys & she by*  
*the conveyour must be taken from adam is syde]*  
skon a wonyn 3a asowe  
390 me a wra the3a parowe  
pub ower thes rag 3e weras

ADAM.

A A A ow Arluth da  
benyn hŷ a v' henwys  
om corf ve gwressys honna  
395 eva am asan ew gwryes  
ragtha ythose benegas

Over every fruit, herbs and seeds  
 370 To thy pleasure I leave thee.

But be thou ware for me always  
 This same tree to kiss:  
 Take care that it be not meddled with,  
 I charge thee above everything.

375 This tree is named  
 (The) tree of knowledge of evil and good:  
 If its fruit be tasted  
 Thou shalt be damned for it;  
 And a subject of Death through it  
 380 Thou shalt be — consider that.

A mournful thing (it) is, certainly,  
 To see Adam by himself,  
 Without companionship.

Adam, sleep thou now:  
 385 From thee draw a rib  
 I will from thy side,  
 And of that right certainly  
 I will make for thee a spouse.

Straightway from one of thy ribs  
 390 I will make for thee an equal,  
 Every hour for thee to help thee.

#### ADAM

Oh, Oh, Oh, my good Lord!  
 Woman she shall be called.  
 Of my body thou madest that.  
 395 Eve of my rib was made:  
 Wherefore thou art blessed.



## FATHER

*[Let fyshe of dyuers sortis apeare & serten beastis as  
oren kyne shepe & such like]*

Adam yta an puskas

ethen in ayre ha bestas

kekeffrys in tyre ha more

400 ro thotheans aga henwyn

y a [thue] theth gorwmyu

saw na bashe y<sup>1</sup> war neb coore

## ADAM

*[At the Father is comandem<sup>t</sup> she [leg. they] eryseth]*

yth henwaf bewgh ha tarow

oll an chattall debarowe

405 aga henwyn kemerans

marth ha casak hag asan

ky ha cathe ha logosan

deffrans ethan ha serpentis

*[A fyne serpent made w<sup>th</sup> a virgyn face & yolowe heare  
vpon her head]*

i rof henwyn than puskas

410 shewyan pengarnas selyas

me as recken oll dybblans

*[Let the serpent apeare & also gees & hennes]*

## FATHER

rag bonas oll teake ha da

yn whea dyth myns es formys

aga sona me a wra

415 may fon sythvas dyth henwys

an dyth sure a bowesva

a bub dean a vo sylwys

## GOD THE FATHER

Adam, behold the fishes,  
 Birds in air and beasts,  
     Likewise in land and sea.  
 400 Give to them their names:  
 They will come to thy command,  
     But do not abash (?) them in any way.

## ADAM

I name thee Cow, and Bull:  
 All the cattle separately (?)  
 405      Their names let them take.

Horse and Mare and Ass,  
 Dog and Cat and Mouse,  
     Divers Birds and Serpents.

I give names to the Fishes,  
 Breems (?) Gurnets and Eels,  
     I will reckon them all distinctly.

## GOD THE FATHER

For that all are fair and good,  
     In six days all that are formed,  
 I will bless them  
     So that the seventh day may be called  
 The day surely of rest  
     By every man that shall be saved.

in desquethyans<sup>1</sup> a hena  
 me a bowas desempys  
*[After the father hath spoken lett hem departe to heaven  
 in a cloude]*

## LUCYFER

420 Gallas genaf hager dowie  
 tha pytt effarn mes an nef  
 ena me a theke an rowle  
 ha lemyr in payne pur greif  
 ythesaf [i]a thewer nefra

425 nynges thymo remedy  
 an trespas ytho mar vras  
 ný amownt whelas mercye  
 my a wore ný vyn an tase  
 ow folý [y]mmo gava

fo. 6 a. 430 rag henna oll an vengens  
 a allaf tha brederye  
 me a vyn goneth dewhans  
 der neb for a vras envy  
 ný wraf vry warbyn pewa

435 me a wore yma formys  
 gans an tas yn dean a bry  
 havall thothe ythew gwryes  
 oll y gorffe m[ar] pur semblý  
 ny allaf perthy henna

440 envyes ove war y bydn  
 me a vyn towlall neb gyn  
 the dulla mara callaf

gans dew ýthew apoyntes  
 warden war oll paradys  
 445 der henna ythof grevys  
 y wellas eve exaltys  
 ha me dres [i]a yseldar

<sup>1</sup> MS. dowhethyans.

In declaration of that  
I will rest forthwith.

## LUCYFER

420 There has gone with me an ugly fall  
To (the) pit of Hell out of the Heaven.  
There I shall bring the rule,  
And now in pain full strong  
I am to endure always.

425 There is not a remedy to me,  
The trespass was so great:  
It avails not to seek mercy:  
I know the Father will not  
Forgive me my folly.

430 Therefore all the vengeance  
Which I can think on,  
I will work forthwith .  
Through some way of great hatred —  
I make no account of living.

435 I know there is formed  
By the Father a man of clay:  
Like to Him is he made:  
All his body so very seemly —  
I cannot bear that.

440 I am envious against him:  
I will cast some gin  
To deceive him if I can.

By God he is appointed  
Warden over all Paradise:  
445 Therefore I am grieved  
To see him exalted,  
And me brought to lowness.

tha hena yma gwreghtý  
 benyn yw heñwys eva  
 450 gwryes ay ason ý fe hý  
 marthys teke a vhe pub tra  
 saw ý skeans yw brvttall

me a vyn mara callaf  
 whelas neb for the themtya  
 455 par del oma gwase sattall

now adam ma ow lordya  
 avell duke in p̄aradise  
 ha me sevylllyake omma  
 yn efarn yn tane pub preyse  
 460 yn powan bras ow leský

Sow an keth adam yw gwryes  
 me a wore heb dowte in case  
 tha golenwall an romys  
 es yn nef der ow goth brase  
 465 a voyd drethaf hawe mayný

Sow mar callaf der thavys  
 gwyll tha adam thym cola  
 me an drossa tha baynes  
 na thefa then nef nevera  
 470 mar a mynna thym cola

sowe Eva manaf saya  
 hy ew esya tha dulla  
 es adam in gwyre ynta  
 ha moy symp[e]ll

475 in weth ny dale 3<sup>m</sup> bos gwelys  
 ow honyn in keth shapema  
 hager ýthof defashes  
 ny yll tra bonas hackra  
 why oll a gweall

To that (man) there is a housewife,  
A woman (who) is named Eve:  
450 Made from his rib was she,  
Marvellous fair above everything,  
But her knowledge is brittle.

I will if I can  
Seek some way to tempt her,  
455 As I am a subtle fellow.

Now Adam is lording (it)  
Like a Duke in Paradise,  
And I a loiterer here,  
In hell, in fire always  
460 In great pain (?) a burning.

But the same Adam is made,  
I know without doubt in (the) case,  
To fill up the rooms  
That are in heaven, through my great pride.  
465 Empty through me and my meynuy.

But if I can through a device  
Make Adam to hearken to me,  
I shall have brought him to pains,  
So that he shall never come to the heaven  
470 If he will hearken to me.

But Eve I will essay.  
She is easier to deceive  
Than Adam right truly,  
And more simple.

475 Also it behoves me not to be seen  
Myself in this same shape.  
Uglily am I defaced:  
Nothing can be uglier  
Ye all see.

## BELZABUB

480 hager lower os me an vow  
 yn myske oll an thewollow  
 nyges hackra

rag henna whela neb jyn  
 po an vyadg ny dale oye  
 485 eva thysa a theglyn  
 mar uthicke pan wella by  
 theth fegure yn kethe delma

ha mar gwreta bargayne sure  
 ty a vith lower honorys  
 490 awos dew kenthewa fure  
 in forma mar pyth tullys  
 me a vyth compes ganso

## LUCYFER

na berth dowte me an prevent [leg. preves]  
 hage thro lower tha paynes  
 495 me a levar jes fatla

*[Let the serpent wait in the plain]*

an tas a rug der entent  
 in myske oll prevas in bys  
 formya preve henwis serpent  
 hag ythew wondrys fashes  
 500 tha virgin deke pur havall

sottall ythew gans henna  
 a vghe beast na preaf yn bys  
 yn henna manaf entra  
 ha prevathe tha baradice  
 505 me a vyn mos heb fyllall

kyn na wore hy cowse banna  
 me as rowle hy del vannaf

## BELZEBUB

480 Ugly enough thou art, I vow it:  
 Amongst all the devils  
 There is none uglier.

Therefore seek some gin  
 Or the journey will not be worth an egg.  
 485 Eve at thee will wince (?)  
 When she sees so ugly  
 Thy figure in this same manner.

And if thou makest thy bargain sure  
 Thou shalt be honoured enough,  
 490 Notwithstanding God, though He be wise;  
 In this way if He be deceived  
 I shall be straight with Him.

## LUCIFER

Have no fear — I will prove him,  
 And bring (him) enough to pains;  
 495 I will tell thee how.

The Father did by intent  
 Amongst all (the) worms in (the) world  
 Form a worm named Serpent,  
 And (it) is wondrously faced,  
 500 To a fair virgin very like.

Subtle (it) is therewith  
 Above beast or worm in (the) world.  
 Into that I will enter,  
 And privately to Paradise  
 505 I will go without fail.

Though she knows not (how) to speak a drop,  
 I will rule her as I wish;



ha kyns es dos a lena  
 . tha adam ha' tha eva  
 510 me a wra neb enfugy

## TORPEN DEYLL

gura in della me ath pys  
 par dell osta jowle wyly  
 mar gwreth henna honorys  
 ty a vyth bys venarye  
 515 ha pen rowler warnan ny  
 heb dowl in case

## LUCYFER

[*Let Lucyfer com to the serpent and offer to goe in to her*]  
 by and by thou shalt se that  
 ha pur vskes gwraf an pratt  
 then serpent in spyte thy face

[*The serpent roydeth & stayeth and [Lucyfer agayn]  
 ofereth to go in to her*]

520 Ay redball dowethy  
 gorta ha byth thym rowlys  
 gas ve tha entra agye  
 rag ty ny vethys dowtyes  
 drefan y bosta mar deke

[*Lucyfer entreth into y' serpent*]

525 ty a vyth yntertaynes  
 ha gans eva sure cregys  
 thyth fysmant jethy a bleake  
 aban oma close entrys  
 vnas sche [a]barth agye  
 530 ow voice oll yta changis  
 avel mayteth yn tevery  
 me ne vethaf confethes  
 om bos ynaff fallsurye  
 sottall lower ove <sup>1</sup> me a greys

fo. 7 a. 535 hag a vyn mos heb gwill gycke  
 in wethan pur smoth heb mycke  
 avell eall wheake afynes

<sup>1</sup> MS. eve.

And before going hence,  
 To Adam and to Eve  
 510 I will do some harm.

*TORPEN a Devil*

Do thus, I pray thee,  
 As thou art a wily devil.  
 If thou doest that, honoured  
 Thou shalt be for ever,  
 515 And chief-ruler over us,  
 Without doubt in (the) case.

LUCIFER

By and bye thou shalt see that,  
 And right quickly I will do the trick  
 To the serpent in spite to her face

520 Ah very evil (one), stop (?),  
 Stay and be ruled by me:  
 Allow me to enter thee,  
 For thou wilt not be feared,  
 Because thou art so fair.

525 Thou shalt be entertained  
 And by Eve surely believed,  
 Thy visage will please her.  
 Since I am close entered  
 In thee, within,  
 530 My voice lo! it (is) all changed,  
 Like a maiden in earnest.  
 I shall not be found out,  
 That there is in me falsehood.  
 Subtle enough I am, I believe.

535 And I will go without doing....  
 Into a tree right smoothly without....  
 Like a sweet angel adorned.

Eva

*[The serpent singeth in the tree]*

me a vyn mos tha wandra  
 omma yn myske an flowrys  
 540 oll pub pleasure an bysma  
 yn plasma yta tevys  
 may thew confort ja wellas

SERPENT *in the tree*

eva prage na theta nes  
 rag cowse orthaf ha talkya  
 545 vn dra a won am gothvas  
 pur lowenake am gwressa  
 cola orthaf a mennas

Eva

*[Then eva wondreth of the Serpent when she speaketh]*

pew ostashe es in wethan  
 a wartha gans troes ha cane  
 550 marth ew genaf thath clewas

worthys me nembes negys  
 na byle es devethys  
 marth ew genaf tha wellas

SERPENT

na gymmar marth v<sup>t</sup> benynvas  
 555 me a theth [i]a the wheres  
 mes a neif gans hast pur vras

rag cowsall theis a henna  
 omma lemyr pur brevath  
 me athe pys awos neb tra  
 560 na gymar marth anotha  
 na owne v<sup>t</sup> es ow gwellas

## EVE

I will go to wander  
Here among the flowers.  
540 Every pleasure of this world  
In this place see it grown,  
So that it is a comfort to see.

## SERPENT

Eve, why dost thou not draw near  
To speak to me and to talk?  
545 One thing, I know of my knowledge,  
Very joyous would make me,  
If thou wouldst hearken to me.

## EVE

Who art thou that art in (the) tree  
Above with noise and song?  
550 A marvel is it to me to hear thee.

With thee I have no business,  
Nor whence thou art come —  
A marvel is it to me to see.

## SERPENT

Take no wonder at all, Goodwife,  
555 I have come to help thee  
Out of heaven with full great haste,

To speak to thee of that  
Here now very privately;  
I pray thee on account of anything  
560 Take no wonder at it,  
Nor any fear in seeing me.

## EVA

nynges owne thym abanas  
 drefan bose mar deake tha face  
 na whath dowte vethol in bys

565 rag der tha ere yth falsa  
 tȳ tha thos an nef totheta  
 ha mara tethe a lena  
 pur welcom ythose genaf  
 ha thawell ythe fythe cregys

570 lavar thybma thathe negys  
 ha mar callaf ȳa weras  
 na berth dout nȳ vyth nehys

## SERPENT

ow nygys a dreyle tha les  
 mar a mynta ow kyfye<sup>1</sup>  
 575 saw yma thym abanes  
 dowte pur vras a anfugye  
 mara gwrees ow dyskevera

## EVA

*[Eva talketh famylyarlye w<sup>th</sup> the serpent and cometh  
 neare hem]*

na vannaf tha theskyvra  
 ow hothman a tra in bys  
 580 rag henna meare tha volta  
 tȳ a yll gule tha negys  
 ha ow threst yw ȳ vos da

## SERPENT

da cotha yw na thowt perill  
 war ow honesty benyn vas

## EVE

There is no fear to me of thee,  
Because thy face is so fair,  
Nor yet doubt at all in (the) world.

- 565 For by thy word it seemed  
That thou camest from the heaven directly;  
And if thou comest thence  
Right welcome art thou to me,  
And thy gospel shall be believed.
- 570 Tell to me thy errand,  
And if I can help thee  
Have no fear, thou shalt not be denied.

## SERPENT

- My errand will turn to thy profit  
If thou wilt believe me:  
575 But there is to me from thee  
Very great fear of misfortune,  
If thou dost discover me.

## EVE

- I will not discover thee,  
My friend, for aught in (the) world.  
580 Therefore if thou wishest (?)  
Thou mayest do thy errand,  
And my trust is that it is good.

## SERPENT

Good it ought to be, fear no peril  
On my honesty, goodwife;

585 pokeean y whressan fyllell  
 hag y fea peih pur vras  
 ha me gweffa the vos punyshes

## EVA

why a lavar gwyre dremas  
 henna vea hager dra  
 590 yma thymma hyrathe bras  
 rag gothevas pan dra vea  
 in cutt termyn ages negys  
 cowsow y praya

## SERPENT

me a levar thys eva  
 595 ha coole orthaf os ehan  
 maga fure te a vea  
 avel dew es awartha  
 hag a vffya pub tra

## EVA

myhall sera thewgh gramercy  
 600 a callen dos then pryckna  
 yth alsan bos pur very  
 henna vea reall dra  
  
 bos cooth ja thew awarja  
 ha in pub poynt equall gonsa<sup>1</sup>  
 605 ha maga fure accomptys  
 yn erna re sent deffry  
 yth halsan rowlya<sup>2</sup> pur gay  
 ha bos statelyjom denise  
  
 y praytha lavar fatla  
 610 perthy ny allaf pella

<sup>1</sup> MS. gousa.<sup>2</sup> MS. rowtya.

585 Or else I should fail;  
 And it would be a very great sin,  
 And I ought (?) to be punished.

## EVE

You say true, excellent one,  
 That would be an evil thing.  
 There is to me a great longing  
 To know what thing it may be  
 In a short time your errand  
 Say, I pray.

## SERPENT

I tell to thee, Eve,  
 595 And listen to me quietly (?)  
 As wise wouldst thou be,  
 As God who is above,  
 And know everything.

## EVE

Sir, I may thank you;  
 600 If I could come to that point  
 I might be full merry;  
 That would be a royal thing  
  
 To be known to God above,  
 And in every point equal with him,  
 605 And as wise accounted;  
 Then by (the) saints really,  
 I might rule very gaily,  
 And be stately (according) to my device.  
  
 I pray thee tell me how;  
 610 I cannot bear longer:



me a v<sup>t</sup> sure tha lacka  
 mes te thym a lavara  
 en by and by.

skeans benyn ew brotall  
 615 ha me nygof over sottall  
       lavar thym kyns es hythy  
       me athe pyese • an nowethys

## SERPENT

me a levar thys eva  
 mar gwreth tastya an frutema  
 620 es oma war an wethan

maga fure te a vea  
 avell dew es a wartha  
       in nef vhall a vhan  
       gow vyth ny lavaraf

## EVA

*[Let eva look angerly on the serpent and profer  
 to depart.]*

625 what ew hena tha theyyse  
 tam v<sup>t</sup> nyvyth cregys  
 henna me a levar theis  
       theth cussyllyow in poyntna  
       me a levar theis praga

630 dew a ornas contrary  
       na thesan tastya henna  
       hay gommandement pur thefry  
       a rose straytly dres pub tra  
       na wrellan mellya worty  
 635 prag y whreth genaf flattra

## SERPENT

fo. 8 a. golsow golsow eva ha des nes

I shall be sure to faint  
 Unless thou speak to me  
 By and bye.

Woman's knowledge is brittle,  
 615 And I am not over-subtle;  
       Tell me before thou stoppest (?),  
       I pray thee, the news.

## SERPENT

I will tell thee, Eve,  
 If thou dost taste this fruit •  
 620       That is here on the tree

As wise thou shalt be  
 As God that is above  
       In Heaven, high of high —  
       I will not tell a lie at all.

## EVE

625 What is that thy device?  
 Any jot will not be believed  
 ('That I will tell to thee)  
       Of thy counsels in that point,  
       I will tell to thee why.

630 God ordained (the) contrary  
       That we should not taste that,  
 And His commandment full surely  
       He gave straitly above everything,  
 That we should not meddle with it -  
 635       Why dost thou flatter with me?

## SERPENT

Hearken, hearken, Eve, and come near:

shame ew genaf tha glowas  
ow cregŷ then gyrryaw na

praga me a levar thies  
640 y wruge dew ry an chardgna  
genas a peva tastys  
maga fure te a vea  
in pub poynt sure avella

an tas ef ny vynsa sure  
645 worthe dean vetholl bos mar fure  
tha othvas a droke ha da  
rag henna benynvas eva  
genas ny vannaf flattra  
na ny vanaf usya gowe  
650 kooll ge thym men tha gesky  
mar mynta bos exaltys  
poken sertayne venarye  
why a vyth avell flehys  
bo yn assentys te a glow  
655 eva gent[i]ll

## EVA

yea yea me a glow  
hag a rose ŷym chardge mar strayte  
me am bŷth payne ha galarow  
mara gwren terry vn icit  
660 ŷ gommandement thyn reyse  
par hap in efarne neffra  
ny an bythe agen trygva  
mar nŷ vyth ŷ voth sewyes.

## SERPENT

Taw Taw eva ythos foole  
665 ny vynnys kola orthe da  
me a ragtha tŷ an owle  
ow husyll mar gwreth naha  
genas nygof contentys

Shame there is to me to hear thee,  
Believing those words.

Why — I will tell to thee  
640 Did God give that charge?  
By thee if it were tasted  
As wise thou wouldst be  
In every point surely as He.

The Father, He would not surely  
645 That any man should be so wise  
(As) to know of evil and good;  
Therefore, goodwife, Eve,  
With thee I will not flatter,  
Nor will I use a lie.  
650 Listen thou to me . . .  
If thou wouldst be exalted,  
Or else certainly for ever  
Ye shall be like children:  
Or thou hast assented to it, thou hearest,  
655 Gentle Eve.

## EVE

Yea, yea, I hear,  
And He gave to me a charge so strait  
That I should have pain and griefs  
If I should break a jot  
660 His commandment given to us;  
Perhaps in Hell for ever  
We shall have our dwelling  
If His wish be not followed.

## SERPENT

Be silent, be silent, Eve, thou art a fool:  
Thou wilt not hearken to good.  
I will go: for it thou shalt weep  
My counsel if thou dost deny.  
I am not contented with thee.

na vea me theth cara  
 670 nŷ vynsan theth cossyllya  
 tha vos bargayne mar vras gwryes

## EVA

*[She commeth anear the serpent agayne an  
 geveth heed to his words]*

a cuffan ŷ voŷa gwyre  
 me a sewsyē tha thesyre  
 drefan te tha thos an nef

## SERPENT

675 why a levar gwyre benynvas  
 nŷ ryse thewh mystrustya<sup>1</sup>  
 an nef ny the mes tues vas  
 me ew onyn an sortna

*[Lett y<sup>o</sup> serpent bow downe the appll to ev  
 & she takethe y<sup>o</sup> appell]*

rewhy kam<sup>2</sup> thages dremas  
 680 po an vyadge ny dale tra  
 mes y bart ef an geffa

## EVA

ny vannaf bos mar grefnye  
 tha wetha oll ow honyn  
 adam sure dres pub hwny<sup>3</sup>  
 me an kare po dew deffan  
 the wetha heb shara<sup>4</sup>

fo. 8. b.

## SERPENT

me a ysten an skoran  
 kymmar an frute annethy

<sup>1</sup> MS., apparently, mystunstya.

<sup>2</sup> British Museum MS. ran.

<sup>3</sup> MS. hwnyth.

<sup>4</sup> Br. Mus. MS. heb y shara, "without his share".

Were it not that I love thee,  
670 I would not counsel thee  
That a bargain so great should be made.

## EVE

If I knew that this were true  
I would follow thy desire,  
Because thou hast come from the heaven.

## SERPENT

675 You say true, goodwife;  
No need to thee to mistrust:  
From the heaven there comes not save good folk;  
I am one of that sort.

Give you a bit (?) to your husband,  
680 Or the journey will not be worth aught  
But his part, he should get it.

## EVE

I will not be so greedy  
To keep all myself —  
Adam surely beyond everyone  
685 I love him — or God forbid  
To keep him without a share.

## SERPENT

I will stretch the bough  
Take the fruit from it.

## EVA

me a ra in pur serten  
 690 ny allaf ra pell perthy  
 pan vo reys tastya anothy

## SERPENT

nefra na gybmar dowte  
 te a yll bos pur verry  
 gans tha lagasowe alees  
 695 te a weall pub tra onma  
 ha pur fure te a v<sup>t</sup> gwryes  
 evell dew na thowt henna  
 eva me a levar thyes

na vea me theth cara  
 700 nŷ vynsan awos neb tra  
 yn ban tha vos exaltys

## EVA

mear a rase thewhy sera  
 ow ry cusyll ŷym mar stowte  
 orthowh me a vyn cola  
 705 ha by god nynges ŷym dowte  
 tha dastya a[n] keth avall  
 haw dremas a wor thym grace  
 tha weyll vyadge mar nob[e]ll  
 ha re thew an drengis tase  
 710 ef am sett yn ban vhall  
 hag am gornvall meare heb dowl

## SERPENT

ke yn ker eva benynvas  
 te a yll gothvas thym grace  
 rag an vyadge  
 715 hag adam dell ew dremas

## EVE •

I will do (so) full certainly:  
 690 I can no longer forbear,  
 Since it is needful to taste of it.

## SERPENT

Never take fear,  
 Thou mayest be right merry.  
 With thine eyes abroad  
 695 Thou wilt see every thing here.  
 And full wise thou shalt be made  
 Like God — doubt not that —  
 Eve, I say to thee.

Were it not that I love thee,  
 700 I should not wish on account of anything,  
 On high that thou shouldst be exalted.

## EVE

Much thanks to thee, Sir,  
 Giving to me counsel so strong,  
 To you I will hearken,  
 705 And by God there is not to me fear  
 To taste the same apple.  
 And my husband will give me thanks  
 To make a voyage so noble,  
 And by God the Trinity Father  
 710 He will set me up on high,  
 And will praise(?) me much without doubt.

## SERPENT

Go thou away, Eve, goodwife,  
 Thou mayst give me thanks  
 For the voyage.  
 715 And Adam, as he is excellent,



ahanas a wra pur vras  
 an bargayné ny vyth eddrack

## EVA

Farewell ow bothman an nef  
 me ath kare bys venary  
 720 tha adam kerras pur greyf  
 me a vyn the sallugye  
 han avall y presentya  
*[Eva departeth to Adam & presenteth hem  
 the appll]*

## SERPENT

gwra yn della me ath pys  
 ty a glow keen nawothow  
 725 kyns ow gwellas ve arta

## EVA

adam adam pythesta  
 golsow thymmo ha des neese  
 yma genaf theth pleycya  
 na barth dowl a bratt es gwryes  
 730 may woffas thym grassow

## ADAM

welcom eva os benynvas  
 marsew an nowothow da  
 te a vythe rewardyes  
 ham hollan yn weth ganja  
 735 te a v<sup>1</sup> prest theth plegadow

## EVA

*[Shew the appell to Adam]*

fo. 9 a. merowgh merowgh orth henma  
 tomma gaya<sup>1</sup> avall theys

<sup>1</sup> MS. gaya a avall.

Of thee will make very much:  
Of the bargain he will not be repentant.

## EVE

Farewell, my friend from heaven!  
I will love thee for ever.  
720 Unto Adam full strongly go  
I will, to salute him,  
And the apple to present it.

## SERPENT

Do so, I pray thee.  
Thou wilt hear other news  
725 Before seeing me again.

## EVE

Adam, Adam, who art thou?  
Hearken to me and come near.  
There is with me (somewhat) to please thee.  
Do not bear doubt of a trick that is done;  
730 So that thou mayst give me thanks.

## ADAM

Welcome, Eve, thou art a good wife!  
If the news be good  
Thou shalt be rewarded,  
And my heart also with it  
735 Thou shalt have ready to thy pleasure.

## EVE

Look you, look you at this  
See here a gay apple for thee;

mar gwreth tastya anotha  
 ' eve a drayle 'thejo tha leas  
 740 moy eas myllyow a bynsow

## ADAM

*[Adam is afrayde [at] the sight of the apple]*

des nes gas ve the wellas  
 mara sewa avall da  
 lavar p[l]e veva kefys

## EVA

praga adam ow fryas  
 745 der dowte es thyes y wellas  
 lavar yymmo me ath pyes

## ADAM

ný bleig thym sight anotha  
 dowl pur vras yma thyma  
 nagewa vas me a gryes  
 750 ty mar pe hemma terrys  
 mes an wethan defennys  
 ragtha me a v<sup>t</sup> grevys

## EVA

neffra na thowt a henna  
 adam wheak ow harenga  
 755 me a levar thys mar pleag  
 yn pan vanar yn bema

sera ha me ow gwandra  
 me a glowas awartha  
 war an weathan ven eal wheake  
 760 sure ow cana  
 me am be wondrys fancye  
 orth y wellas in weathan

If thou dost taste of it  
It will turn to thee<sup>a</sup> to profit,  
740 More than thousands of pounds.

ADAM

Come near, leave me to see  
If (it) be a good apple,  
Say where (it) was found.

EVE

Why, Adam, my spouse,  
Much doubt is (there) to thee to see it  
Tell to me, I pray thee.

ADAM

(The) sight of it does not please me  
A very great doubt is to me;  
It is not good, I believe;  
750 Thou if this be plucked  
From the forbidden tree,  
For it I shall be grieved.

EVE

Never doubt of that,  
Sweet Adam, my love.  
755 I will tell thee, if it please (thee)  
In what manner I had it.

Sir, as I was wandering,  
I heard above  
On the tree a sweet angel  
760 Surely a singing.  
I had a wondrous fancy,  
Seeing him in (the) tree,

ha thevy in curtessye  
 y profyas avéll cothman  
 765 mere a dacklow ram lowta  
 ha pur worthy

## ADAM

A eva. eva. ty a fyllas  
 ow cola orthe an eal na  
 droke polat o me a gryes  
 770 neb a glowses owe cana  
 hag<sup>1</sup> athe cossyllyas tha derry  
 an avall na

## EVA

sera eve a gowsys yym mar deake  
 775 ny wothyan tabm y naha  
 hay bromas o mar wheake  
 may wruge eve thyma cola  
 ny thowtys war ow ena  
 a falsurye

780 hay bromas ytho largya  
 mar gwrean tastya an frutna  
 avell dew ny a vea  
 ha maga furre

my a fylly in vrna  
 785 a callan dos then prickna  
 y fea bargayn pur fuer

## ADAM

a owte owt warnas eva  
 me a yll cussy henna  
 towles on tha vysshew bras  
 790 ha worthy tha gemeras

<sup>1</sup> MS. na.

And to me in courtesy  
He proffered like a friend  
765 Many things, by my loyalty,  
And full worthy.

ADAM

Ah Eve, Eve, thou hast failed  
Hearkening to that angel.  
An evil *polak* he was, I believe,  
Whom thou heardest singing,  
770 And (who) counselled thee to pluck  
That apple.

EVE

Sir, he spoke to me so fairly  
775 I knew not (how) to deny him aught;  
And his promise was so sweet  
That he made me listen;  
Thou shouldst not doubt, on my soul,  
Of falsehood.

780 And his promise was large,  
If we do taste that fruit  
Like God we should be,  
And as wise.

Meseemed then  
785 If I could come to that point  
It would be a bargain full wise.

ADAM

Ah out, out on thee, Eve,  
I may curse(?) that.  
Fallen are we to great mischief,  
790 And worthy to take it.

fo. 9 b.        henna o hagar vargayne  
                   , eva me a lavar theis  
                   nebas lowre a vyt[h] an gwayne  
                   pan vo genas cowle comptys  
 795               soweth aylaas

## EVA

*[Profer the appell to Adam, he refuseth yt]*

taw adam na vyth serryys  
                   ny theth droke whath anotha  
                   an keth perill yth towtyys  
                   hag a laverys thotha  
 800               oll an perill in pub poynte

saw eve thema a wrontyas  
                   nago thema dowte in case  
                   war y perill wondrys coynt

## ADAM

a molath then horsen kam  
 805               ha thage in weth gansa  
                   ny an gevyth sure droke lam  
                   rag tha veadge in tornma  
                   ha worthy ja gawas blame

## EVE

*[Lett her speak angerly to Adam]*

Yea yea me an gevyth oll an blame  
 810               tha worthis ge lemy'n adam  
                   pynag[e]ll for ythe an game

saw a pony dewyow gwryes  
                   ny veas mal bew serryys  
                   me a wore hena ynta

## ADAM

815        Taw Taw na vyth jymmo mar ucky

That was an ugly bargain,  
 Eve, I will tell to thee;  
 Little enough will be the gain  
 When it is with thee quite counted.  
 795       Woe, alas!

## EVE

Be silent, Adam, do not be angered:  
 Evil hath not yet come of it.  
 The same peril I feared,  
 And told to him  
 800       All the peril in every point.

But he to me warranted  
 That there was not to me doubt in (the) case,  
 On his peril, wondrous quaint.

## ADAM

Ah! a curse to the crooked whoreson,  
 805       And to thee also with him:  
 We shall surely have it a bad leap,  
 For thy voyage this turn,  
 And worthy to get blame.

## EVE

Yea, yea, I shall get all the blame  
 810       From thee now, Adam,  
 Whatsoever way the game has gone.

But if we were made gods  
 Thou wouldst not be at all (?) angered,  
 I know that well.

## ADAM

815       Peace, peace, do not be so foolish to me:



an serpent o re wyllý  
ragas she in keth tornma

ef a brefyas lowre gow theis  
ha genas ymons cregys  
s20 ow gyrryow a vyth prevys  
may fyth lowre payne ractha

## EVA

yea yea ythosta ge dean fure  
ny vynnys orthaf cola  
mar ny vethaf ow desyre  
s25 neffra nyn gwellaf omma  
methan vn spyas

*[Lett her profer to depart]*

an eal ega in wethan  
ý cowses gyrryow efan  
ha me an creys

s30 syr war nebas lavarow  
tast gy part an avallow  
po ow harenga tý a gyll

*[profer hem the appll]*

meir kymar an avall teake  
po sure inter te bath wreage  
s35 an garenga quyt a fyll  
mar ny vynyth ý thebbry

## ADAM

henna ythew trewath tra  
a ban reys ymmo cola  
s40 po kelly an garensa  
es ordnys interranye

fo. 10 a. eva gent[i]ll na vyth serrys  
me a ra oll del vynný

The serpent was too wily,  
For thee in this same turn.

He told enough lies to thee,  
And by thee they are believed;  
s20 My words will be proved  
So that there will be pains enough for it.

## EVE

Yea, yea, thou art a wise man,  
Thou wilt not listen to me;  
If I have not my desire  
s25 Never . . . . here  
. . . . one space.

•  
The angel that was in (the) tree  
Spoke plain words,  
And I believe him.

s30 Sir, in few words,  
Taste thou part of the apples,  
Or my love thou shalt lose.

See, take the fair apple,  
Or surely between thee and thy wife  
s35 The love quite shall fail,  
If thou wilt not eat it.

## ADAM

That is a mournful thing  
Since it is needful to me to hearken,  
s40 Or to lose the love  
That is ordained between us.

Gentle Eve, do not be angered;  
I will do all as thou wishest:

drova thymo desempys

845 ha me a ra ye thebbrye

*[Era geveth the hem the appll]*

Eva

yea gwra thym indella

drevon bew ow harenga

ty a vyth bys venarye

meer an avall ma omma

850 kymar ha debar tothta

dowt me genas tha serry

*[Adam receveth the appll and doth tast yt and so  
repenteth and throweth yt away]*

ADAM

ogh ogh trew ny re behas

ha re dorras an deffen

a teball benyn heb grace

855 ty ram tullas ve heb kene

agen corfow nooth gallas

mere warnan pub tenewhan

om gwethen ny gaus deel glase

agen prevetta pur glose

860 y whon gwyre dew agen tas

y sor thyn y teige pur vras

me an suppose

*[Eva loketh rpon Adam very strangly and speketh  
[not] eny thing]*

meere mere an gwelta eva

yma ef ow toos omma

865 rag meth dean ny a lemma

tha gutha in tellar close

FATHER

adam adam pandra wreth

prage ny theth thom welcommma

Bring (it) to me immediately,  
845 And I will eat it. • • •

## EVE

Yea, do thus to me,  
Because my living love  
Is to thee for ever.  
See this apple here,  
850 Take and eat quickly,  
Lest I be angry with thee.

## ADAM

Oh, oh, sad! we have sinned,  
And have broken the prohibition.  
O evil woman, without grace,  
855 Thou hast deceived me without pity.

Our bodies have gone naked;  
Look upon us (on) every side:  
Let us clothe ourselves with green leaves,  
Our privities full close.

860 I know truly God our Father  
His anger to us will carry very great,  
I suppose it.

Look, look, seest thou him, Eve?  
He is coming here:  
865 For shame let us come from hence,  
To hide in a close place.

## GOD THE FATHER

Adam, Adam, what dost thou?  
Why comest thou not to welcome me?

## ADAM

drefan ow bos nooth heb queth  
 870 ragas ytheth tha gutha  
 yn tellar ma

## FEATHER

*Iffig leaves redy to cover ther members/*

pyw a thysquethas thyso  
 tha vos noth tryes corf ha breg  
 lemyn an frute grace na[th]vo  
 875 monas the thibbry heb peyghe  
 prag y wiesta in della

## ADAM

thyma ve why a rose gwreag  
 hona yw all tha vlanya  
 hy a dorras an avall teake  
 880 hag an dros thym tha dasty

## FEATHER

a ban golsta orty hy  
 ha gwythyll dres ow defan  
 in wheys lavyr tha thybbry  
 ty a wra bys yth worffan  
 885 eva prag y wresta gye  
 tulla tha bryas heb ken

## EVA

fo. 10 b. an serpent der falsurye  
 am temptyas tha w[r]uthell hena  
 hag y promysyas tha vee  
 890 y fethan tha well nefra  
 hemma ew gwyre

## ADAM

Because of my being naked without a garment,  
870 From thee I went to hide  
In this place.

## GOD THE FATHER

Who discovered to thee  
Thy being naked, feet, body and arm?  
Now the fruit, grace there was not to thee  
875 To go to eat it without sin:  
Why hast thou done so?

## ADAM

Unto me you gave a wife;  
She is all to blame:  
She broke the fair apple.  
880 And brought it to me to taste.

## GOD THE FATHER

Since thou hast hearkened to her,  
And done against my prohibition.  
In sweat labour to eat  
Thou shalt, even to thy end.  
885 Eve, why didst thou  
Deceive thy spouse without mercy?

## EVE

The Serpent, by falsehood  
Tempted me to do that;  
And promised to me  
890 That we should be the better always:  
This is true.

## FATHER

rag ty tha gulla ortye  
 ha tulla tha bryas leel  
 nefra gostyth thy gorty  
 895 me a ordayne bos benyn  
 trust gy thom gear

may moyghea y layyer hy  
 der weyll ow[?] gorhemen troghe  
 na heb mear layyer defry  
 900 benytha nystevyth floghe

*[the futher speketh to the serpent]*

prag y wresta malegas  
 lavar aga thulla y

## SERPENT

me a lavar theis an case  
 rag bos dethy joy mar vras  
 905 ha me pub ere ow lesky

## FATHER

serpent rag aga themptya  
 mer a bayne es thyces ornys  
 malegas es dres pub tra  
 ha dreis preif ha beast in bys  
 910 owne ahanas rag neffra  
 dean an gevyth pub preis  
 ha te preif a wra cruppya  
 ha slynckya war doer a heys

ynter ye hays hy ha tee  
 915 me a wra envy neffra  
 ha henna theth pedn ja gy  
 than doer sure a wra croppya<sup>1</sup>

<sup>1</sup> MS. cruppya.

## GOD THE FATHER

Because thou didst hearken to her,  
 And deceive thy loyal spouse,  
 Ever subject to her husband  
 895 I ordain Woman to be —  
 Trust thou to my word.

Let her travail increase  
 Through breaking my command,  
 Nor without much travail surely  
 900 Shall she ever have children.

Why didst thou, Accursed,  
 Say, deceive them?

## SERPENT

I will say to thee the case,  
 For that there was to her joy very great,  
 905 And I every hour a burning.

## GOD THE FATHER

Serpent, for tempting them  
 Much pain is ordained to thee.  
 Accursed art thou beyond every thing,  
 And beyond snake and beast in (the) world.  
 910 Fear of thee for ever  
 Man shall have it always;  
 And thou, Serpent, shalt creep.  
 And slink on (the) ground along.

Between her seed and thee  
 915 I will put hatred ever,  
 And she thy head for thee  
 Shall surely pierce (?) to the Earth.



## LUCIFER THE SERPENT

attoma hager vyadge  
 ma hallaf kyny ellas  
 920 yth om brovas gwan dyack  
 may thof poyntyas 3a bayne bras  
 tha pytt efarn ow cheif place

*[Let Lucyfer com owte of the serpent, the serpent re  
 mayneth in the tree. And lett hem crepe on his bell  
 to hell w<sup>th</sup> great noyse]*

me a vyn dallath cruppya  
 ha slyncyas<sup>1</sup> war doer a heys  
 925 them shape ow honyn ytama  
 why a weall omma treyllys  
 drog pullat ha brase

kynnam boma lowena  
 an chorle adam hag eva  
 930 tha effarn y towns thymmo  
 haga assheuw rag neffra  
 poyntys der ganaw an tas

fo. 11 a. han serpent tregans yna  
 nefra nythe alena  
 935 rag ythew malegas bras

## ADAM

a dase dew athe wulowys  
 aban ove tha throke towlys  
 graunt theth creator me ath pys  
 na part a oyle a vercy

## FEATHER

940 adam kyns es dewath an bys  
 me a wront oyle merceye theis  
 ha tha eva theth wrethtye

MS. slyntyas.

## LUCIFER

Here is an ugly voyage,  
 So that I may lament alas.  
 920 I have proved myself a weak husbandman,  
 So that I am appointed to great pain,  
 To (the) pit of hell, my chief place.

I will begin to creep  
 And slink on (the) ground along;  
 925 To my own shape I am  
 Turned, you see here —  
 An evil *pullat* and great.

Though I have not joy,  
 The churl Adam and Eve  
 930 To hell will come to me,  
 And their issue for ever  
 Appointed by the Father's mouth.

And let the serpent dwell there:  
 Never let it come thence  
 935 For it is accursed greatly.

## ADAM

O Father God, from thy light  
 Since I am cast to evil,  
 Grant to thy creature, I pray thee,  
 Some part of (the) oil of mercy.

## GOD THE FATHER

940 Adam, before (the) end of the world,  
 I will grant oil of mercy to thee,  
 And to Eve thy goodwife.

. sow pur wyre thymo ve creis  
 . worth tha wreak drefan cola  
 915 rag terry an keth frutes  
     a wrug defenna 3u wortos  
     spearn y teg thym ha speras  
     han earbes an keth dorna  
     ty a thebar in tha wheys  
 950 theth vara pur wyre nefra  
     arna veys arta treyles  
     an keth doer kyns a wruga<sup>1</sup>  
     a thowst omma y fus<sup>2</sup>  
     ha tha thowst y theth arta  
                     *[Let the father ascend to heaven]*

## ADAM

955 theth voth rebo collenwys  
     arluth nef han byes keverys  
     me a yll bos lowanheys  
     kyns es bos dewath an bys  
     cawas an oyle a vercy  
  
 960 kynthaw paynes ow cortas  
     in effarn in neb place  
     my ew<sup>3</sup> neb an dendyllas  
     drefan an defan terry

## FEATHER IN HEAVEN

    meball yskydnyow<sup>4</sup> eall splan  
 965 hellowgh adam gans cletha dan  
     hay wreage mes a baradice  
  
     ha deaw gweth dothans gwra doen  
     thaga hutha pub Season  
     aga nootha na ve gwellys

<sup>1</sup> MS. wrugaf.<sup>2</sup> MS. fens.<sup>3</sup> MS. ow.<sup>4</sup> MS. yskydnyow.

But right truly believe me;  
 Because of hearkening to thy wife.  
 945 To break the same fruits  
 Which I did forbid thee,  
 Thorns shall bear for me (leg. thee) and briars  
 And the herbs -- that same earth.  
 Thou shalt eat in thy sweat  
 950 Thy bread right truly ever,  
 Until thou art again turned  
 The same earth I made first.  
 From dust here thou wast,  
 And to dust thou goest again.

## ADAM

955 Thy will be fulfilled,  
 Lord of Heaven and the world likewise.  
 I may be glad  
 Before is (the) end of the world,  
 To get the oil of mercy.  
 960 Though there be pains waiting  
 In hell, in every place,  
 It is I who have deserved it,  
 Because of breaking the prohibition.

## THE FATHER IN HEAVEN

Michael, descend you, bright Angel.  
 965 Hunt you Adam with a sword of fire,  
 And his wife, out from Paradise.

And two garments carry unto them  
 To cover them in every season,  
 That their nakedness be not seen.

## MYCHAELL IN HEAVEN

*[desend angell]*

970 arluth me a wra henna  
 parys yw genaf pub tra  
 tha vose thothans a lemma

adam ke in mes an wlase  
 tha greys an bys tha vewa  
 975 te tha honyn tha ballas  
 theth wreag genas tha netha

*[The garmentis of skynnes to be geren to adam and era  
 by the angell. Receare the garmentis. Let them depart  
 out of paradise and adam and era folowing them. Let  
 them put on the garmentis and shewe a spyndell and a  
 dystaff]*

adam attoma dyllas  
 hage eva thages quetha  
 ffystenowgh bethans gweskes

980 ffystenowgh trohan daras  
 rag omma ny wrewgh trega  
 ages tooles tha ballas  
 hages pegans tha netha  
 y towns parys

## DEATH

985 me yw cannas dew ankow  
 omma dretha appoyntys  
 rag terry gormenadow  
 tha adam gans dew ornys  
 of a verve hay aysheuw

990 yn della ythew poyntyes  
 tha vyns a vewa in byes  
 me the latha gans ow gew

## MICHAEL IN HEAVEN .

- 970 Lord I will do that:  
Ready with me is everything  
To go to them from hence.
- Adam, go out of the land  
To (the) midst of the world to live  
975 Thou thyself to dig,  
Thy wife with thee to spin.

Adam here is raiment,  
And Eve, to clothe you.  
Hasten ye, let them be worn.

- 980 Hasten ye through the door,  
For here ye shall not dwell.  
Your tools to delve,  
And your needments to spin  
Are prepared.

## DEATH

- 985 I am God's messenger, Death,  
Here by Him appointed.  
For breaking commandments  
To Adam by God ordained,  
He should die and his issue.
- 990 Thus is it appointed  
To all that shall live in (the) world,  
I to slay them with my spear.

adam na eva pegha  
 ha deffan an'tas terry  
 995 mernans ny wressans tastya  
 mes in pleasure venarye  
 y a wressa prest bewa

omma eve ytho poyntyes  
 cheif warden war paradise  
 1000 ha der pegh a coveytes  
 oll y joye ythew kellys  
 may fetha paynes ragtha

gans an Jowle y fowns tulles  
 der an serpent malegas  
 1005 dell welsowgh warbarth omma

*[Death departeth away]*

#### ADAM

henna ythew trewath bras  
 der an serpent malegas  
 ny tha vonas mar gucký  
 may thew kellys thyn an place  
 1010 o ornes thyn lean a ioye  
 tha vewa omma neffra

lemyn Eva ow fryas  
 henna ytho tha folly gye  
 rag henna paynes pur vras  
 1015 yma ornes ragan ny  
 may hellyn kyny dretha

#### EVA

me ny wothyan gwyll dotha  
 kenys gyrryow teake am b[r]eff  
 der henna war ow ena  
 1020 me a supposyas call neff  
 ythova denvenys thym

Had Adam or Eve not sinned,  
 And broken the prohibition of the Father;  
 995 Death they would not have tasted,  
 But in pleasure always  
 They would ever live.

Here he was appointed  
 Chief-warden over Paradise,  
 1000 And through (the) sin of covetousness  
 All his joy is lost,  
 So that there should be pains for it.

By the devil they were deceived,  
 Through the accursed serpent,  
 1005 As ye have seen together here.

#### ADAM

That is great sadness,  
 Through the accursed serpent  
 That we were so foolish;  
 So that lost for us is the place  
 1010 Which was ordained to us full of joy,  
 To live here for ever.

Now Eve my spouse,  
 That was thy folly:  
 Therefore pains full great  
 1015 Are ordained for us,  
 So that we may lament through it.

#### EVE

I knew not (how) to do to him,  
 So many fair words he said to me;  
 Therefore, on my soul,  
 1020 I supposed an angel of heaven  
 Was sent to me.



sera ken foma cregys  
 'y flattering o niur gloryes  
 ny wothyan guthell nahean  
 1025 ram lowta<sup>1</sup>

## ADAM

a soweth te tha gregye  
 than Jowle bras hay anfygye  
 rage ytho ef re wyllly  
 pan<sup>2</sup> eth in serpent agye  
 1030 rag tha dulla

fo. 12 a. a ban omma cowle<sup>3</sup> dyckles  
 hag a paradise hellys  
 me a vyn dallath palas

rag cawas susten ha boos  
 1035 thymo ve ha thom flehys  
 hag aparell [h]a thyllas

## EVA

yn weth me a vyn netha  
 rag gule dillas thom cutha  
 ha thom flehys es genys

## ADAM

1040 ethlays gwef pan ove genys  
 ow terry gormenadow dew  
 hellys<sup>4</sup> on a paradise  
 than noer veys er agen gew  
 tra vetholl a rella leas  
 1045 ny gavaf omma neb tew  
 na susten moy es bestas  
 fetla wren omwetha bew

<sup>1</sup> MS. ram lea lowta.

<sup>2</sup> MS. pen?

<sup>3</sup> MS. towle.

<sup>4</sup> MS. gellys.

Sir, though I were hanged,  
His flattering was so glorious, . . .  
I knew not (how) to do otherwise,  
1025 By my loyalty.

## ADAM

Ah, grief! that thou believedst  
In the great devil and his mischief!  
For he was too wily  
When he went into a serpent within  
1030 To deceive thee.

Since we are quite helpless,  
And hunted from Paradise,  
I will begin to dig,  
To get sustenance and food  
1035 For me and for my children,  
And apparel and raiment.

## EVE

Likewise I will spin,  
To make raiment to cover me,  
And for my children that are born.

## ADAM

1040 Alas, woe is me that I am born!  
Breaking God's commandments:  
Hunted are we from Paradise  
To the earth-world for our woe.  
Anything at all that will do advantage  
1045 I shall not find here (on) any side,  
Nor sustenance more than beasts;  
How shall we keep ourselves alive?

## EVA

nynsew helma paradise  
 a nagew adam nagew  
 1050 ena ythesa flowrys  
 ha frutes teke aga lew  
 thagan maga

orta meras pan wrellan  
 channgys yw an rowle lemyrn  
 1055 Ellas orthan prif cola

## ADAM

*[shew her ij sounes]*

deaw vabe yma thym genys  
 ha tevys ythyns tha dñes  
 why oll as gweall

cayne ythew ow mabe cotha  
 1060 ha abell ew ow mabe younka  
 flehys evall ha gent[e]ll

*[He speakethe to Cayne]*

me a vyn thewhy poyntya  
 service tha teag hay gela  
 rage rowlya cys ha chattell  
 1065 cayne tha chardge ge a vyth  
 war kerth barlys ha gwaneth  
 tha wethill an dega leall

*[He turnethe to Abell]*

hag abell an oblashyon  
 war an beastas han nohan  
 1070 han devidgyow oll in gweall

ha penvo reys degevy  
 gorowgh ý than mownt tabor  
 hag ena gwrewh aga lyskye

EVE.

This hall is not Paradise,  
Ah it is not, Adam, it is not!  
1050 There were flowers,  
And fruits, fair their hue,  
To feed us.

On them when I do look,  
Changed is the rule now,  
1055 Alas, to listen to that worm!

ADAM

Two sons are born to me,  
And they are grown to men  
Ye all see them  
  
Cain is my eldest son,  
1060 And Abel is my youngest son –  
Children humble and gentle.

I will unto you appoint  
Service to bear(?) and his fellow  
To rule corn and cattle.  
1065 Cain, thy charge shall be  
Over oats, barley and wheat  
To make the loyal tithe.

And Abel the oblation  
On the beasts and the oxen  
1070 And all the sheep in [the] field.

And when there shall be need to make tithe,  
Put them to the Mount Tabor,  
And there do you burn them,

dowt dew genow tha<sup>1</sup> serry  
 1075 mar ny wreen oblacon leall

## CAYNE

adam ow thas caradowe  
 me a ra heb falladowe  
 tha worhemyn yn tean

reys yw pur-ryes lavyrrya  
 1080 ha gones an beise omma  
 tha gawas theny susten

## ABELL

*[A lamb redy with fyre and insence]*

mos then menythe me a vyn  
 ha gwyll an dega lemyn  
 ha lesky holma pur glane

fo. 12 b. 1085 han degvas oll a bub tra  
 oblashion sure anotha  
 me a dylla oll gans tane

## CAYME

ye lysky ny vannaf ve  
 an eys nan frutes defrye  
 1090 taw abell thymo pedn cowge

me a guntell dreyne ha spearn  
 ha glose tha leskye heb bearn  
 hag a ra bush brase a vooge

## ABELL

cayne nyngew henna gwryes vas  
 1095 yn gorthyans tha thew an tase  
 gwren agen sacrafice leall

MS. that.

Lest God be angry with you  
1075 If we make not loyal oblation.

## CAIN

Adam, my loveable father,  
I will do without fail  
Thy command altogether.

It is needful, right needful to labour,  
1080 And to till the world here,  
To get sustenance for us.

## ABEL

I will go to the mountain,  
And make the tithe now,  
And burn all this right clean.  
1085 And all the tithe of everything,  
An oblation surely of it  
I will set forth all with fire.

## CAIN

Burn it I will not  
The corn nor the fruits certainly:  
1090 Be silent, Abel, to me, dolt-head!

I will gather brambles and thorns  
And dry cowdung to burn without regret,  
And will make a great bush of smoke.

## ABEL

Cain, that is not well done;  
1095 In honour to God the Father  
Let us make our loyal sacrifice.

dew a therfyn bos gwerthyes  
 gans an guella frute pub preys  
 me an gwra a vs merwall

1100 cayne ow brodar  
 mere ha predar  
 henna yw moog wheake

## CAYME

taw theth cregye  
 hema yw gwell defry  
 1105 te foole crothacke

## ABELL

ny yll bos  
 pan wreth gans glos  
 thethe sacrefice

## CAYME

re thew an rose  
 1110 mensan tha vos  
 ughall cregys

rage errya sure war ow fyn  
 me ath wiske harlot jawdyn  
 may th-omelly theth kylbyn<sup>1</sup>

[A charbone readye]

1115 kymar henna  
 te ploos adla  
 war an chala gans askern an chala

## ABELL

[Abell ys strycken with a chaire bone and dyeth]  
 a trew aylace

<sup>1</sup> MS. kylban.

God determines(?) to be worshipped  
 With the best fruit always;  
 I will do it above marvel.

1100 Cain my brother,  
 Look and consider;  
 That is a sweet smoke.

Cain

Be silent, hang thee!  
 This is better certainly.  
 1105 Thou bigbellied fool!

Abel

It cannot be,  
 Since thou makest with dried cowdung  
 Thy sacrifice.

Cain

By God who made him, (?)  
 1110 I should wish [him] to be  
 Hung high.

For striving (?) against me  
 I will strike thee, rogue, rascal (?),  
 That thou fall on top of thy back.

1115 Take that  
 Thou foul knave (?)  
 On the jowl, with (the) bone of the jowl.

Abel

O sad! alas!

1099. The Museum Copy has *a vo in well*, "That it may be for the best"



te' rom lathas  
 1120 cayne ow brëdar  
 yn bysma rag tha wreans  
 ty a berth sure gossythyans  
 ken na bredar.

## CAYNE

otta marow horssen chorle  
 1125 ny vannaf bos controllys  
 he is now ryd owt of the world *[Englisch]*  
 y fensan y voos cuthys  
 in neb toll kea

an gwase a vyusa leskye  
 1130 agen esowe in tevery  
 nÿ yllan perthÿ henna

tha thew nyngois otham vÿthe  
 awoos cawas agen pythe  
 me a wore gwyre

*[Cast Abell into a dyche]*

1135 ow thase ken fova serrys  
 pan glowa an nowethys  
 y vos lathys me ew heare  
 ny sensaf poynt

merough pymava towles  
 1140 in cleath tha vonas peddrys  
 nymbes yddrag vythe yn beise  
 [gans] owe doarn ke thewe lethys  
 par del oma gwicker coynt

## FATHER

*[when y' father speakethe to Cayne lett hem looke downe]*

cayme thyma pyma abell  
 1145 ow gweryhy vskys gwra

MS. to.

Thou hast slain me  
     Cain, my brother. .  
 In this world, for thy deed,  
 Thou shalt surely bear affliction —  
     Think not otherwise.

## CAIN

Dead is a whoreson churl:  
 1125 I will not be controuled:  
 He is now rid out of the world:  
     I would that he were hidden  
     In some hole of a hedge.

The fellow would have burnt  
 1130 Our corn in earnest —  
     I could not bear that.

Unto God there is no want at all  
 On account of having our property.  
     I know truly.

1135 Though my father should be angered  
 When he hears the news  
     That he (Abel) is slain, I am heir:  
     I shall not feel (?) a point.

See ye where he is cast  
 1140 Into a ditch to be rotted:  
 I have no repentance in (the) world,  
     By my hand though he be slain,  
     As I am a quaint dealer.

## GOD THE FATHER

Cain, for me where is Abel?  
 1145 Do answer me quickly.

## CAYNE

ny won arluthe dyhogall  
 heuna ty a wore ynta  
 my nyingof warden thotha  
 perhaps blygh so mot I go  
 1150 an lathas pols a lema  
 an harlot plood

cooth ew eve hag avlethis  
 pan na ylla omweras  
 y vaw ny vidna boos

## FATHER

1155 yta voice mernaus abell  
 thethe vrodar prest ow kyllwall  
 an doer warnas pub tellar

malegas nefra reby  
 hag oll an tyer a bewhy  
 1160 ew malegas yth ober

frute da bydnarre thoeka  
 na dadar avall neb preise  
 ow molath y rof thyja  
 molath ow mabe haw sperys  
 1165 thyso kymar

## CAYNE

*[Let not cayne looke in the father is face but look down  
 & quake]*

theth voice arluth a glowaf  
 saw tha face me ny wellaf  
 sure er ow gew

moý ew ow gwan oberowe  
 1170 hag in wethe ow fehasowe

## CAIN .

I know not, Lord, certainly —  
 That — Thou knowest well —  
 I am not warden to him:  
 Perhaps : . . . so mote I go,  
 1150 Killed him a little from hence —  
 The foul rascal!

Old is he and wretched:  
 Since he could not keep himself,  
 His servant I would not be.

## GOD THE FATHER

1155 Lo! (the) blood of (the) death of Abel,  
 Thy brother, is always calling  
 From the earth on thee, every where.

Accursed ever be thou,  
 And all the land thou ownest  
 1160 Is accursed in thy deed.

Good fruit let it never bear,  
 Nor goodness of apple (at) any time  
 My curse I give to thee;  
 (The) curse of my Son and my Spirit  
 1165 Take unto thee.

## CAIN

Thy voice, Lord, I hear,  
 But thy face I do not see,  
 Surely for my woe.

More are my weak deeds,  
 1170 And also my sins,  
 1149. A wolf? See Bleit, in Vocabulary. N.

es tell ew tha verey dew

thym tha äva

lemyn deffryth ove ha gwag

pur wyre dres oll tues in byes

1175 me ne won leverall prage

gans peb na vethaf lethys

en rage [?] an keth obarma

#### FATHER

cayne na vethys in della

rag tha latla dean mar qwra

1180 eve an gevyth vij kemmys

*[Let the father make a marcke in his forehead the  
word omega]*

token warnas me a wra

henna gwelys pan vova

ny vethis gans dean towches

#### CAYNE

me a vyn mose thom sera

1185 tha welas pana fara

a wra ef an nowethys

now god speda theis ow thase

me a wrug oblashion brase

hag a loskas shower a yees

*[The father depart to heave.*

#### ADAM

1190 hepna ytho<sup>1</sup> gwryes pur tha

pyma abell cowes henna

der nâgewa devethys

1189. *Lowes a yse*, "corn enough". Brit. Mus. Codex.

<sup>1</sup> MS. ythe.

Than so is Thy mercy, God,  
To forgive me.

Now feeble am I and empty  
Right truly beyond all folk in (the) world:  
1175 I know not (how) to say why  
By every one I shall not be slain  
Here for this same deed.

## GOD THE FATHER

Cain, thou shalt not be so: —  
For if any man shall slay thee  
1180 He shall get it seven (times) as much.

A token on thee I will make —  
When that shall be seen  
Thou shalt not be touched by a man.

## CAIN

I will go to my Sire,  
1185 To see what notice (?)  
He will take of the news.

Now God speed thee, my father!  
I made a great oblation,  
And burnt a shower of corn.

## ADAM

1190 That was done full well.  
Where (is) Abel — say that —  
That he is not come back?

1185. "To see what an affray he will make at the news." See the  
Jornish Drama D. 340, where the word should have been so rendered. N.

## CAYNE

anotha marsses predar  
 worth y wothyas govena  
 1195 a rogella ye vrodar  
 me an syns gwethe es bucka  
 ny won py theth tha wandra

## ADAM

fo. 13 a. hemma ythew gorryb skave  
 yma ow gwyll ow holan clave  
 1200 war tha glowas in tornma

tŷ ren lathas rom lowta  
 ow molath theis rag henna  
 ha molath tha vabm ganso  
 te a vith sure magata  
 1205 an nowothow pan glowa  
 ŷ holan terry a wra  
 omskemynes del ota  
 quicke in ~~ker~~ ke a lebma  
 ny berraf gweall ahanas

1210 rag cavow sefall om saf  
 war doer lemyn vmbelaf  
 ow holan ter deaw gallas

## CAYNE

omskem[i]nys lower ythove  
 nyngew reis skemyna moye  
 1215 nyth a nea perth ge cove<sup>1</sup>  
 na ow dama in teffrye  
 me a vyn kyns es hethy  
 mos a lema

*[Era cometh to adam wher he lyeth and she proffer  
 take hem rpe]*

<sup>1</sup> MS. vetou.

## CAIN

For him if thou art anxious  
 Ask of his acquaintance  
 1195 If he have hidden (?) his brother:  
 I hold him worse than a goblin —  
 I know not where he has gone to wander.

## ADAM

This is a light answer —  
 It is making my heart sick  
 1200 Hearing thee at this turn.  
  
 Thou hast slain him, by my loyalty —  
 My curse to thee for that,  
 And thy mother's curse with it  
 Thou shalt have surely as well.  
 1205 The news when she hears  
 Her heart will break.  
 Accursed as thou art  
 Quickly go away hence;  
 I cannot bear sight of thee.  
  
 1210 For sorrows I stand upright:  
 On (the) ground now I cast myself,  
 My heart is gone in two.

## CAIN

Accursed enough am I,  
 It is not needful to curse more.  
 1215 I will not deny thee — bear thou remembrance —  
 Nor my mother seriously:  
 I will, rather than stay,  
 Go from hence,

L. 195. *a ray ella*, "if he be gone forward." B. M. Codex.



ha gwandra a dro in powe  
 1220 kebunys yw an molothowe  
 dowl yw thym cawas trygva

## EVA

adam pandra whear thewhy  
 yn delma bonas serrys  
 vn ow holan pur thefry  
 1225 ythoma pur dewhanhees  
 ortha welas in statema

## ADAM

a Eva ow freas kear  
 ow holan ew ogas troghe  
 oll owe joye ythew pur wyre  
 1230 kellys der mernans ow floghe  
 neb a geryn an moygha

## EVA

sera ny won convethas  
 ages dewan in neb for  
 agen deaw vabe ja thew grace  
 1235 ythins pur vew byth na sor'  
 whath nyngew pell

cayne hag abell te a wore  
 ornys yus tha vownt tabor  
 tha weyll offren dehogall

1240 ha meer cayne yta ena  
 devethys tha dre tothta  
 rag henna saf y praytha  
 ha gas cavow ja wandra  
 me ne brederaf gwell for

<sup>1</sup> MS. for.

L. 1226. *orth the welas.* B. M. Codex.

And wander about in (the) country;  
 1220 So many are the curses,  
     I have fear of finding a dwelling.

## EVE

Adam, what vexeth you  
     Thus to be angered?  
 In my heart full surely  
 1225 I am greatly grieved,  
     Seeing thee in this state.

## ADAM

Ah Eve, my dear spouse,  
     My heart is nigh broken;  
 All my joy is full truly  
 1230 Lost, through (the) death of my child  
     Whom I loved the most.

## EVE

Sir, I know not (how) to understand  
     Your grief in any way.  
 Your two sons — thanks to God —  
 1235 Were quite alive — be not angry —  
     It is not long since.

Cain and Abel, (as) thou knowest,  
 Are ordered to Mount Tabor,  
     To make offering certainly.

1240 And see! Cain is there,  
     Come home very quickly:  
 Therefore stand up, I pray thee,  
     And leave sorrows to wander:  
     I think not of a better way.

## ADAM

1245 eva nyngew tha gellas  
 an obar ma tha wellas  
 lethys yw abell na sor

## EVA

*[Eva is sorrowfulle tereth her haire & falleth downe  
 upon adam. he comforteth her]*

pewa abell yw lethys  
 dew defan y foça gwyre  
 1250 nynges dean vytholl<sup>1</sup> in byes  
 tha wythell an kethe murder  
 mes te haw mabe cotha cayne

## ADAM

a gaus cayne omskemynes  
 ow mabe abell yw lethys  
 1255 may thove genys tha veare payne  
  
 sor dew ha trub[e]ll pub tew  
 yma pub ower ow cressya  
 yn bysma ha drevon bew  
 ow sure a wra penya  
 1260 nymbes ioj a dra in byes

## EVA

owt aylas pandra vyth gwrys<sup>2</sup>  
 hemma ew yeyne nawothowe  
 ow holan ythew terrys  
 fensan ow bosaf marowe  
 1265 soweth bythqwathe bos formys  
  
 a te cayne omskemunys  
 ow molath theȝo<sup>3</sup> pub preys

MS. vythell.

<sup>2</sup> MS. gwynes.<sup>3</sup> MS. theȝe.

ADAM.

1245 Eve, it is not to hide  
This work to see.  
Slain is Abel: be not troubled.

EVE

What? is Abel slain?  
God forbid (it) should be true!  
1250 There is no man at all in (the) world  
To do the same murder.  
But thee and my eldest son Cain.

ADAM

Ah! by Cain accursed  
My son Abel is slain,  
1255 So that I am born to great pain.

God's wrath and trouble on every side  
Are every hour increasing.  
In this world and whilst we be alive  
He surely will punish me:  
1260 I have no joy of aught in (the) world.

EVE

Out! alas! what shall be done?  
This is cold news:  
My heart is broken:  
I would that I were dead!  
1265 Alas ever to be formed!

Ah thou Cain accursed!  
My curse to thee always!

henna o gwan ohar gwryes  
 may ma dew han noer keffrys  
 1270 warnas pub ere ow crya

rag henna woja hemma  
 nefra ny wren rejoycya  
 mes pub ere oll ow mornya  
 heb ioy vyth na lowena  
 1275 der tha wadu ober omma

rag henna voyde a lema  
 na whela agen nea  
 mab molothow par del os

ow molath thego pub preys  
 1280 ha molath tha dase keffrys  
 te a v<sup>t</sup> in gyth ha noos

#### CAYNE

me ny wraf vry a henna  
 me a levar theis dama  
 kybmys molothow omma  
 1285 me a wore ny sewenaffa  
 nefra yn beyse

*[Cayne speakethe to hys wif]*

rag henna mos a lema  
 me a vyn ny won pylea  
 rag bythqwath me nyn kerys  
 1290 malbew yddrag es thyma  
 an chorle abell vs latha [leg. lethys]  
 a voyd dama

cuntell warbarth ow fegans  
 me a vyn mos pur vskys  
 1295 ha woja hemma dewans  
 pell in devyth tha wandra

That was a weak work done.

So that God and the earth also are  
1270 Crying on thee every hour.

Therefore after this

Never shall we rejoice.

But always all a-mourning,

Without any joy or gladness,  
1275 Through thy weak deed here.

Therefore begone from hence,

Nor seek to deny us.

Son of curses as thou art.

My curse to thee always,

1280 And thy father's curse likewise  
Thou shalt have by day and night.

### CUR

I do not make account of that,

I say unto thee mother:

So many curses (are) here

1285 I know I shall not prosper  
Ever in (the) world.



Therefore go from hence

I will, I know not where,

For never (was) I loved.

1290 No manner (?) of repentance is to me  
The churl Abel is dead;  
Begone, mother.

Gather together our needments:

I will go full quickly,

1295 And after this speedily  
To wander far in (the) desert.

CALMANA *his wif*

A cayne cayne ow fryas kere  
 ty a wruge pur throog ober  
 tha latha abell dean da

fo. 11 b. 1300 theth owne vrodar ythova  
 haw brodar ve magata  
 rag henna warbyn cunda  
 ytho theis motty latha  
 sor dew yma thyn ragtha

## CAYNE

1305 tetý valy bram an gathe  
 nynges yddrag thymo whath  
 awos an keth oberna

## ADAM

ow fryas gwella tha geare  
 gas tha ola hath ega  
 1310 gwrew grasse thagen maker  
 agan layyr in bysma  
 ny an dyllas ha moye

rag henna woja hemma  
 in chast gwren ny kes vewa  
 1315 ha carnall ioye in bysma  
 ny a vyn warbarth naha  
 der vothe an tase a vereye

## FEATHER

adam na wrethe in della  
 bewa in kethe order na  
 1320 theth hays a wra inresssya  
 heb number tha accomptya  
 in della ythew appoyntyes

L. 1308. *ow gear*, "my word." B. M. Codex.

## CALMANA

Ah Cain, Cain, my dear spouse,  
 Thou hast done a full evil deed  
 To slay Abel, a good man.

1300 Thy own brother was he,  
 And my brother as well,  
 Therefore against nature  
 Was it for thee to go to slay him:  
 God's anger is to us for it.

## CAIN

1305 *Tety raly!* a cat's wind!  
 There is not repentance to me yet  
 On account of that same deed.

## ADAM

My spouse, behold thy gear;  
 Leave thy weeping and thy groaning(?),  
 1310 Give you thanks to our Maker;  
 Our labour in this world  
 We have deserved it and more (?).

Therefore after this  
 Chastely we shall live together,  
 1315 And carnal joy in this world  
 We will together deny (us),  
 By (the) wish of the Father of Mercy.

## GOD THE FATHER

Adam, thou shalt not thus  
 Live in that same order.  
 1320 Thy seed will increase  
 Without number to count:  
 Thus is it appointed.



tŷ a vyth mabe denethys  
 a the corf sure na wra dowtya  
 1325 henna a vyth havall theis  
 na yll dean bos havalla  
 ha genaf yfyth kerrys

## ADAM

[*Adam Eaceth*]

arluth benegas rebŷ  
 oŷth ow gwarnya in della  
 1330 theth vlonogath pur theffry  
 rebo collenwys neffra

## CAYNE

Kalmana ow hoer ffysten  
 gas ny tha vos a lemma  
 rag nangew hy pryes ynten<sup>1</sup>  
 1335 mathew res in ker vaggya  
 degen genan agen pegans  
  
 par del osta ow fryas  
 haw hoer abarth mamm ha tase  
 gallas genaf sor an tase  
 1340 rag latha abell pen braas  
 ynweth molath mam ha taes  
 reys ew thymo moy es cans

## KALMANA

A cayme te a fylles mear  
 rag gwethell an keth obar  
 1345 ragtha ythos malegas

fo. 15 a. agen tase ha mamm eva  
 lower ŷ mowns ŷ ow murnya  
 ganssy ny vyth ankevys  
 an murder bys venarŷ

<sup>1</sup> MS. yttern.

Thou shalt have a son born  
 Of thy body surely — do not doubt ;  
 1325 He shall be like to thee.  
 Man cannot be liker,  
 And by me he shall be loved.

## ADAM

Lord, blessed be Thou,  
 Warning me thus!  
 1330 Thy will full surely  
 Be fulfilled always.

## CAIN

Calmana, my sister, hasten:  
 Let us be hence,  
 For now is it quite time  
 1335 That it is necessary to voyage away:  
 Let us carry with us our needments.

As thou art my spouse  
 And my sister on (the) side of mother and father,  
 The Father's anger hath gone with me  
 1340 For slaying Abel (the) big-head,  
 Also (the) curse of mother and father  
 Is given to me more than a hundred.

## CALMANA

O Cain thou hast failed greatly  
 For doing the same deed,  
 1345 . For it thou art accursed.

Our father and mother Eve  
 Enough are they a-mourning  
 By them will not be forgotten  
 The murder for ever.

1350 kebmys ew gaussy murnys  
 aga holan ew terrys  
 rag cavow methaf y dy

## CAYNE

awos henna ny wraf vry  
 na anothans y bys voye  
 1355 me ny settyaf gwaile gala

genaf lower y a sorras  
 hag am molythys mar vras  
 ny sowynaf gon yn ta  
 nefra yn byes

1360 rag henna dune a lema  
 yn peldar tha worthe ow thase  
 yn cosow mannaf bewa  
 po in bushes ha brakes brase  
 rag ny bydgyaf bos gwelys  
 1365 awos mernans

rag an murder o mar vrase  
 ny yll dew thymo gava  
 na ny vethaf in neb case  
 tham taes awos descotha  
 1370 unwith tha whelas gevyans

## KALMANA

*[Let hem shew the march]*

yn henna ythos tha vlanya  
 dew a settyas marke warnas  
 en in corne tha dale omma  
 ha in delma y leverys  
 1375 an gyrryow ma pur thefry

pynagell dean a weall henna  
 hag a wrella tha latha  
 ef astevyth vij plague moy

1350 So much is by them mourned,  
Their heart is broken\*  
For griefs I say . . . .?

## CAIN

On account of that I will not care,  
Nor of them ever more  
1355 Will I set (the) value of a straw.  
  
With me they have been angry enough,  
And have cursed me so greatly  
I shall not prosper, I know well,  
Ever in (the) world.

1360 Therefore let us come hence  
Into (the) farness from my father:  
In woods I would live,  
Or in bushes and great brakes,  
For I desire not to be seen  
1365 Because of death.

For the murder was so great  
God cannot forgive me,  
Nor shall I speak in any case  
To my father, because of discovery,  
1370 Once to seek forgiveness.

## CALMANA

Therein thou art to blame:  
God hath set a mark on thee,  
In the horn of thy forehead here  
And thus he said  
1375 These words right surely: —

Whatsoever man shall see that  
And shall slay thee,  
He shall have sevenfold more.

## CAINE

an promas me ny roof oye  
 1380 y dristya ny vannaf vye  
 dowl boos tulles

aban ew pub tra parys  
 deen ny in kerth kekeffres  
 peldar adro in byes

*[Some fardell to carre with them]*

1385 hagen flehis kekeffrys  
 whath kethyns y mar venys  
 me a thog ran war ow hyen  
 vskes lemyu

## KALMANA

gwra in della me ath peys  
 1390 me a lead an voos am dorn  
 ow holan ythew serres [terres]  
 that sithe the time that I was borne  
 bythqwath me nynbeys moy dewan

## ADAM

*[Show Seth]*

fo. 15 b. gorthys rebo dew an tase  
 1395 mabe thymo yma genys  
 ha tevys tha boya' brase  
 seth ow mabe ythew henwys  
 why an gweall yta omma

me a bys than leall drenges  
 1400 ha drevo omma yn beys  
 tha voes leall servant thojo

## FATHER

adam me a levar theys

<sup>1</sup> MS. that Baga.

## CAIN .

For the promise I will not give an egg;  
 1380 Trust him I will not,  
       For fear of being deceived.

Since everything is ready,  
 Let us come away also.  
       Afair, round in (the) world.

1385 And our children also —  
 Yet since they are so small,  
       I shall carry part on my back  
       Quickly now.

## CALMANA

Do so, I pray thee:  
 1390 I will lead the maid by my hand.  
 My heart is broken,  
       So that since the time that I was born  
       Never had I greater grief.

## ADAM

Worshipped be God the Father!  
       A son unto me is born,  
 1395 And grown to a great boy:  
       My son is named Seth —  
       Ye see him, behold him here.

I pray to the loyal Trinity,  
 And while he shall be here in (the) world  
       To be a loyal servant to it.

## GOD THE FATHER

Adam, I will say to thee

tha vabe seth ew dowesys  
 genaf prest<sup>1</sup> thom seryya ve

1405 a skeans y fyth lenwys  
 hog a gonyeke magata  
 nŷ vyth skeans vyth in beys  
 mes ŷ aswon ev a wra  
 der a planantis mes a chŷ

1410 der howle ha steare awartha  
 ef a ra oll desernya  
 an pyth a v<sup>1</sup> woŷa hemma  
 kekefrys a throg ha da

#### ADAM

*[Adam kneleth & Seth als*

mear worthyans theis ow formyer  
 1415 ha gwrear a oll an beyse  
 y bosta arluth heb pare  
 in pub place rebo gwerthys  
 neb ath honor ny throg fare  
 yn seth rebo collenwys<sup>1</sup>  
 1420 par dell vo tha voth nefra  
 omma pur greyf<sup>2</sup>

#### SETH

ha me in weth arluth neif  
 ath leall wones del vo reys  
 par dell osta arluth creif  
 1425 ha drevon omma in byes  
 clow ge ow leaf

may<sup>3</sup> bome grace woŷa hemma  
 theth welas in lowendar  
 gans tha clath awartha  
 1430 vnull in neyf

<sup>1</sup> MS. tollenwys.

<sup>2</sup> MS. greys.

<sup>3</sup> MS. maym.

Thy son Seth in chosen  
By me always to serve me.

1405 With knowledge he shall be filled,  
And with cunning as well.  
There shall be no science in (the) world,  
But he shall know it;  
Through the planets without and within, (?)

1410 By sun and stars above,  
He shall discern all,  
The thing which shall be hereafter,  
Likewise of bad and good.

## ADAM

Much worship to Thee, my Former,  
1415 And Creator of all the world.  
Thou art a Lord without peer,  
In every place that shall be worshipped!  
Whoso honours thee shall not fare ill.  
In Seth shall be fulfilled  
1420 As is thy will always  
Here full strong.

## SETH

And I also, Lord of heaven,  
Will serve thee loyally as shall be need,  
As thou art a strong Lord;  
1425 And while we are here in (the) world,  
Hear thou my voice!

That I may have grace after this  
To see thee in gladness,  
With thine Angels above  
1430 High in heaven!



*LAMEC in tent*

- peys I say golsowogh a der dro  
 orthaf ve myns es omma  
 lamec ythew ow hanowe  
 mabe ythove cresowgh thyma  
 1435 tha vantusale forsoth
- o cayne mabe adam ythove  
 Sevys an Sythvas degre  
 arluth bras sengys in prof  
 nymbes pur suer ew bewa  
 1440 peb am honor par dell gōyth
- drog polat ove rom lowta  
 na mere a dorn da ny wraf  
 mes pub care oll ow pela  
 a dues wan mar a callaf  
 1445 ow fancy yw henna
- whath kenthew ow hendas cayne  
 pur bad dean lower accomptys  
 me an kymmar in dysdayne  
 mar ny vethaf ve prevys  
 1450 whath mere lacka
- moye es vn wreag thym yma  
 thom pleasure rag gwyll ganssȳ  
 ha sure me ew an kensa  
 bythqwath whath a ve dew wreag
- 1455 han mowysseye lower plenty  
 yma thym nyngens dentye  
 me as kyef pan vydnaf ve  
 ny sparyaf anothans ȳ  
 malbew onyn a vo teag
- 1460 saw ythove wondrys troubles  
 skant ny welaf vn banna

## LAMECH

Peace I say! hearken ye round about

To me (as) many as are here!

Lamech is my name:

Son am I — believe ye me —

1435 To Methuselah forsooth.

Of Cain, Adam's son, am I

Raised, the seventh degree.

A great lord held in proof;

There is not full surely living

1440 Any one that honours me as he ought.

An evil *polat* am I, by my loyalty:

Not much with a good hand do I,

But always a-coercing

The weak folk if I can —

1445 My fancy is that.

Yet though my grandfather Cain is

A very bad man enough accounted,

I take it in disdain

If I be not proved

1450 Yet much worse.

More than one wife is there to me

According to my pleasure to do with them;

And surely I am the first

That ever yet had two wives.

1455 And maids plenty enough

Are to me — they are not dainty —

I find them when I wish,

I spare not of them

Especially(?) one who may be fair.

1460 But I am wondrously troubled,

Scarce do I see a drop.

pew an iowle pandra v<sup>t</sup> gwryes  
 me ny won war ow ena  
 na whath ny gavas gweras

1465 an pleasure es thym in beyse  
 ythew gans gwaracke tedna  
 me a vyn mos pur vskes  
 than forest quyck alema  
 ha latha an strange bestas

1470 a vs kyck an bestas na  
 na a veast na lodn in beyse  
 ny wressan bythqwith tastya  
 na whath kyke genyn debbrys  
 na gwyne ny vsyan badna

1475 vycuall erall theyn yma  
 ha pegans lower tha vewa  
 gans krehen an bestas na  
 me a ra dyllas thyma  
 par del wrug ow hendasow

1480 haw hendas cayme whath en bew  
 yn defyth yn myske bestas  
 yma ef prest ow pewa

drevan serry an taes dew  
 towles ew tha vyshow bras  
 1485 rag drog polat par dell ew  
 ha lenwys a volothowe

*[Bow and arr redy with the Serrant]*

fo. 11 b. ow servant des mes omma  
 haw gwaracke dro. hy genas  
 me a vyn mos tha wandra  
 1490 bestas gwylls tha asseas  
 hag a vyn gans ow sethaw  
 latha part anothans y

L. 1464. *ny gawaf*, "I find not". B. M. Codex.

Who is the devil? what shall be done?

I know not on my soul,

Nor yet hath help been got.

1465 The pleasure that is to me in (the) world  
Is to shoot with a bow.

I will go full speedily

To the forest quickly from hence,

And slay the strange beasts.

1470 What is (the) flesh of those beasts,

Nor of beast nor bullock in (the) world,

We never did taste,

Nor yet (is) flesh by us eaten.

Nor wine do we use a drop.

•  
1475 Other victual to us there is.

And needments enough to live:

With skins of those beasts

I shall make for myself raiment,

As did my grandsires.

1480 And my grandsire Cain yet alive

In (the) desert, among beasts,

He is still living.

Because God the Father was angry

He is cast into great mischief,

1485 For a wicked *polat* as he is,

And filled with curses.

My servant, come thou out here,

And my bow bring thou it with thee:

I will go to wander,

1490 Wild beasts to espy,

And I shall with my arrows

Slay a part of them.

## SERVANT

ages gweracke ha sethow  
 genaf y towns y parys  
 1495 me as lead bez yn cosow  
 hag ena y fythe kevys  
 plenty lower in pur thefry  
*[depart lameck. his servant leudetke hem to the Forest  
 near the bushe]*

## CAYNE

gans pob me ew ankevys  
 nyn aswon na mere a dues  
 1500 cayne me a vythe henwys  
 mabe cotha adam towles  
 why a weall tha vysshew bras

whath ow holan ythew stowte  
 awos latha abell lowte  
 1505 na whath vs molathe an tase  
 nymbes yddrack v' in beys

why am gweall over devys  
 ythama warbarth gans bleaw  
 ny bydgyaf bonas gwelys  
 1510 gans mabe den in bysma bew  
 drefan omboos omskemynes

haw thas adam y volath  
 gallas genaf hay sor braes  
 drefan henna in neb place  
 1515 ny allaf cavos powas  
 mabe molothow y3of gwryes

der henna my ny vethaf  
 doos in myske pobell neb pryes  
 mes pub ere ow omgwetha  
 1520 yn cossowe hag in bushes  
 avell beast prest ow pewa

## SERVANT

Your bow and arrows  
With me they are ready:  
1495 I will lead you to (the) woods,  
And there will be found  
Plenty enough in very earnest.

## CAIN

By every one I am forgotten,  
I know not much people;  
1500 Cain I am called  
Adam's eldest son, cast,  
You see, to great mischief.  
  
Yet my heart is stout:  
Because of slaying Abel (the) lout,  
1505 Nor yet of the father's curse  
Have I repentance at all in (the) world.

Ye see me overgrown  
I am altogether with hair:  
I do not desire to be seen  
1510 By a son of man in this world alive,  
Because of my being accursed.

And my father Adam his curse  
Hath gone with me, and his great anger:  
Because of that in any place  
1515 I cannot find rest —  
A son of curses I am made.

Through that I am not  
Come among people at any time;  
But always keeping myself  
1520 In woods and in bushes,  
Like a beast ever living.

ow folly ythew mar vras  
 haw holan in weth pur browt  
 ny vanaf tha worth an tase  
 1525 whylas mercy sure heb dowte  
 kyn namboma lowena

owne yma thym a bub dean  
 ganso tha vonas lethys  
 saw an tase dew y hunyn  
 1530 y varek warnaf y settyas  
 poran gans y owne dewla  
 why oll an gweall

*[Shew the marcke]*

hag yth cowses yn delma  
 na wra dean vyth ow latha  
 1535 war b[e]yn y thysplesure leel

fo. 17 a. hag owe latha neb a wra  
 vij gwythe y wra acquyttya  
 y cowses gans chardge pur greyf

saw whath was an promes na  
 1540 mere y thesaf ow towtya  
 y bedna yym ny vyn ef

*[Let hem hyde hem self in a bushe]*

rag henna war ow ena  
 me a vyn mos tha gutha  
 in neb bushe kythew thym greyf

#### SERVANT

1545 mester da der tha gymmyas  
 me a weall un lodn pur vras  
 han[y]s in bushe ow plattya

sera in myske an bestas  
 strange ythew eve tha welas  
 1550 merough mester' pymava

My folly is so great,  
And my heart also very proud,  
I will not of the Father  
1525 Seek mercy surely without doubt,  
Though I have not joy.

Fear is to me of every man  
By him to be killed;  
But the Father God Himself  
1530 His mark on me hath set  
Rightly with his own hands —  
Ye all see it

And hath spoken thus;  
That no man shall be slaying me,  
1535 On pain of His loyal displeasure.

And he that shall slay me.  
Seven times he shall pay,  
He said, with a very strong charge.

But still notwithstanding that promise  
1540 Greatly am I a-fearing  
His blessing to me He will not (give).

Therefore on my soul,  
I will go to hide  
In some bush, though it be a grief for me.

## SERVANT

1545 Good master, by thy leave,  
I see a very large bullock  
From thee in a bush a-crouching (?).

Sir, among the beasts  
Strange it is to see  
1550 Look you, master, where he is.



## LAMEC

bythware thym na vova dean  
 rag me ny allaff meddra  
 set ow seth the denewhan  
 may hallan tenna thotha  
 1555 na berth dowl y fythe gwyskes

## SERVANT

*[let his man levyll the arrowe; and then shote]*

nefra na wrewgh why dowltya  
 ken es beast nagew henna  
 ha strange yw tha vos gwelys  
  
 now yta an seth compys  
 1560 tenhy in ban besyn peyll  
 pardell os archer prevys  
 hag a lathas moy es myell  
 a vestas kyns es lemyl

## LAMEC

now yta an seth tennys  
 1565 han beast sure yma gweskes  
 y vernans gallas ganja

*[when cayme is stryken lett bloud appeare & let hem  
 tomble]*

lead ve quycke besyn thotha  
 may hallan ve attendya  
 pan vanar lon ythewa

## CAYNE

1570 owt aylas me yw marowe  
 nymbes bewa na fella  
 gwenys ove der an assow  
 han segh gallas quyte drethaf  
 pur ogas marow ythof

## LAMECH

Be thou ware for me that it be not a man,  
For I cannot aim;  
Set mine arrow to a side,  
That I may shoot at it;  
1555 Have no fear, it will be struck.

## SERVANT

Do not you doubt:  
Other than a beast that is not,  
And strange it is to be seen.  
  
Now behold the arrow straight:  
1560 Draw it up to the head,  
As thou art a proved archer,  
And hast slain more than a thousand  
Of beasts before now.

## LAMECH

Now behold the arrow shot,  
And the beast surely is struck;  
His death has gone with it.

Lead me quickly even unto it  
That I may consider (?)  
What manner of bullock it is.

## CAIN

1570 Out! alas! I am dead!  
I shall not have life longer.  
Pierced am I through the ribs,  
And the arrow hath gone quite through me:  
Very near dead am I.

[*Lamec cometh to hem & fylcth hem*]

1575 pardell vema vngrasshes  
 lemyn ýthoma plagys  
 dell welowgh whỹ oll an prove

#### LAMEC

owt te vyllan pandres gwryes  
 sure hema ew dean lethys  
 1580 me an clow prest ow carma

#### SERVANT

ow karma yma an beast  
 me an gweall ow trebythya  
 gallas gonja hager feast  
 roy y grohan thym I pray tha  
 1585 tha wyell queth thym tha wyska

fo. 12 b. blewake coynt yw ha hager  
 ný won pane veast ylla boos  
 yth falsa orth y favoure  
 y bosa neb bucka noos  
 1590 ha henna y fyth prevys

[*hear Lamec feleth hem*]

#### LAMEC

gorta gas vy the dava  
 drefan gwelas mar nebas  
 pew osta lavar thymma  
 marses den po beast bras  
 1595 dowte ahanas thym yma

#### CAYNE

a soweth vmskemynes  
 me ew cayne mabe tha adam

1575 Even as I was graceless,  
 Now am I plagued,  
 As ye all see the proof.

## LAMECH

Out thou villain! what is done?  
 Surely this is a man slain,  
 I hear him still a-crying.

## SERVANT

A-crying is the beast,  
 I see him a-tumbling;  
 Gone (it) has with him, ugly beast:  
 Give his skin to me, I pray thee,  
 1585 To make a garment for me to clothe (me).

Hairy, quaint he is and ugly;  
 I know not what beast it can be;  
 It should seem by his favour  
 That he is some goblin of night,  
 1590 And that shall be proved.

## LAMECH

Stay, let me feel (?) him,  
 Because of (my) seeing so little.  
 Who art thou? say to me  
 If thou art a man or a great beast  
 1595 A doubt of thee is to me.

## CAIN

Ah unhappy! accursed!  
 I am Cain, son to Adam.

genas ȳ thama lethys  
 molath theis 'ow thas' ha mam  
 1600 haw molath ve gans henna

## LAMEC

pewa te ew cayne mab tha adam  
 ny allaf cregye henna  
 defalebys os ha cabm  
 overdevys oll gans henna  
 1605 ythos gans bleaw

prag ythosta in delma  
 yn bushes ow crowetha  
 marth bras ȳthew

me ny allaf convethas  
 1610 y bosta ge ow hendas  
 na care v' thym in teffry

## CAYNE

am corf ythos devethys  
 hag a adam tha hendas  
 lemyn ythos melagas  
 ha vij plag te hath flehys  
 1615 a v' plagys creys ja ve

marcke dew warnaf ew sethys  
 te an gweall in corne ow thale  
 gans dean penvo convethys  
 worthaf ve serten ny dale  
 1620 bos mellyes a vs neb tra

## LAMEC

te a weall veary nebas  
 banna ny allaf gwelas  
 tha vos accomptys rom lowta  
 MS. theis tha thas.

By thee I am slain.

A curse to thee of my father and mother,  
And my curse with that.

#### LAMECH

What? art thou Cain, son to Adam?

I cannot believe that.

Deformed thou art and crooked;

Therewith all overgrown

1605      Thou art with hair.

Why art thou so

In bushes a-lying?

A great marvel it is.

I cannot discover

1610      That thou art my grandsire.

Nor any kinsman to me in earnest.

#### CAIN

Of my body thou art come,

And of Adam thy grandsire.

Now art thou accursed,

And sevenfold thou and thy children

1615      Shall be plagued — believe me.

God's mark on me is set,

Thou seest it in (the) horn of my forehead;

By man when it shall be discovered,

With me certainly ought not

1620      To be meddled on any account.

#### LAMECH

Thou seest very little,

A drop I cannot see

To be accounted, by my loyalty.

prag y wruge dew settya merck  
 1625 in corn tha dale thym lavar  
 kyn verhan warnas mar stark'<sup>1</sup>  
 ny welaf mere ath favoure  
 na merke vetholl yth tale

## CAYNE

fo. 18 a. me a levar heb y dye  
 1630 genaf dew a wrug serry  
 hay volath in pur theffry  
 thym a rose  
  
 drefan latha ow brodar  
 abell o henna predar  
 1635 mara mynta y wothfas

der henna me a thowtyas  
 gans peb a fethan lethys  
 saw dew thyma a wrontyas  
 war y thyspleasure ef ryes  
 1640 ny vethan in keth della

ha pennagle a wra henna  
 plages y fetha ragtha  
 hay verck y settyas omma  
 in corne ow thale rag token  
  
 1645 ha tha ganas she onskemynys  
 o me tha vo[na]s lethys  
 en ath dewlaga[s] lemyr

## LANEC

a soweth gwelas an pryes  
 genaf y bosta lethys  
 1650 marsew ty cayne ow hendas

ow boya o tha vlamya

<sup>1</sup> MS. start.

Why did God set a mark

1625 In (the) horn of thy forehead? — tell to me —  
 Though I look on thee so strongly,  
 I see not much of thy favour,  
 Nor any mark at all in thy forehead.

#### CAIN

I will tell without swearing it:  
 1630 With me God was angry,  
 And his curse in good earnest  
 Gave to me,

Because of slaying my brother  
 Abel that was — think —  
 1635 If thou wouldst know it.

Through that I feared  
 By every one I should be slain,  
 But God to me granted,  
 On His displeasure (it was) given,  
 1640 That I should not be so.

And whosoever should do that,  
 Plagues he should have for it,  
 And His mark he set here  
 In (the) horn of my forehead for a token.

1645 And by thee accursed  
 O me to be slain,  
 In thy two eyes now!

#### LAMECH

Ah unhappy! to see the time  
 By me thou art slain,  
 1650 If thou art Cain my grandsire.

My boy was to blame,

L. 1647. B. M. Codex: — *en ath dewla ena lemyu*; "in thy hands there now."



of a ornas thym tenna  
 ha me ny wellyn banna  
 me nebas pur wyre in faes

## CAYNE

1655 a lamec drog was ythos  
 ha me in weth near lacka  
 hemma o vengeance pur vras  
 ha just plage ornys thyma  
 soweth an pryes

## LAMEC

1660 cayne whath kenthota ow hendas  
 tha aswon me ny woethyan  
 na ny wrugaf tha wellas  
 nangew sure lyas blethan  
 drefan bos defalebys

## CAYNE

1665 defalebys ove pur veare  
 hag over devys gans bleawe  
 bewa ythesaf pub eare  
 in tomdar ha yender reaw  
 sure nos ha dyth  
 1670 ny bydgyaf gwelas mabe dean  
 gans ow both in neb termyn  
 mes company leas gwyth  
 a bub beast<sup>1</sup>

oll an trobell thym yma  
 1675 an chorle abell rag latha  
 hema ew gwyer thymo trest

## LAMEC

prag ye wrusta ye latha

MS. beastas.

He bade me to shoot,  
 And I saw not a drop  
     I right truly little ....?

## CAIN

1655 Ah Lamech, an evil fellow art thou,  
     And I also much worse:  
 This was vengeance full great,  
     And a just plague ordained for me,  
     Unhappy the time!

## LAMECH

1660 Cain, yet though thou art my grandsire,  
     To recognize thee I knew not (how),  
 Nor did I see thee,  
     Now it is surely many years,  
     Because of being deformed.

## CAIN

1665 Deformed am I very much,  
     And overgrown with hair;  
 I am living always  
     In heat and coldness of frost,  
     Surely night and day.  
 1670 I desire not to see a son of man  
     With my will at any period,  
     But company many times  
     With every beast.

All the trouble is to me  
 1675 For slaying the churl Abel —  
     This is true, trust to me.

## LAMECH

Why didst thou slay him?

hag eve tha vrodar nessa  
 henna o gwadn ober gwryes

## CAYNE

fo. 18 b. 1680 drefan eve thom controlllya  
 ha me y vrodar cotha  
 ny wrug refrance thym in beys

der henna me a angras  
 ha pur vskys an lathas  
 1685 nymbes yddrag a henna

molath dew ha tas ha mam  
 gallas genaf ve droag lam  
 poran rag an ober na

ow holan whath ythew prowte  
 1690 kynthoma ogas marowe  
 mersy whelas yma thym dowte  
 thymo rag an oberow  
 me a wore y vos dew stowte  
 thymo ny vidn ef gava  
 1695 na gevyans me ny whelaf

yethesaf ow tremena  
 theso ny vannaf gava  
 ow ena ny won pytha  
 tha effarn ew y drigva  
 1700 ena tregans gwave ha have

## LAMEC

ah soweth gwelas an pryes  
 cayne ow hengyke ew marowe  
 ragtha ty a vyth lethys  
 a false lader casadowe  
 1705 squattys ew tha ampydnyan<sup>1</sup>

[kill hem with a staf]

And he thy nearest brother —  
That was a weak deed done.

## CAIN

1680 Because that he controuled me,  
And I his eldest brother.  
Nor did reverence to me in (the) world.

Through that I was angered,  
And very quickly slew him —  
1685 I have not repentance for that.

(The) curse of God and (my) father and mother  
Hath gone with me — an ill leap —  
Right for that deed.

My heart yet is proud,  
1690 Though I am nearly dead.  
There is a fear to me to seek mercy  
To me for the deeds.  
I know that God is stout:  
Me will He not forgive,  
1695 Nor forgiveness will I seek.

I am dying:  
Thee I will not forgive:  
My soul I know not where it will go:  
In hell is its dwelling;  
1700 There let it dwell, winter and summer.

## LAMECH

Ah unhappy! to see the time,  
Cain my ancestor is dead:  
For it thou shalt be slain,  
O false, hateful robber!  
1705 Dashed out (?) are thy brains.

## SERVANT

owt aylas me ew marow  
 haw fedn squatyes pur garow  
 why an gweall inter dew ran

## LAMEC

rag henna moes a lemma  
 1710 my a vydn gwell a gallaf  
 ny amownt gwythell duwhau  
 lemyn ragtha

*[depart away]*

## I DEVYLL

yma cayne adla marowe  
 devn the hethas tha banowe  
 1715 han pagya lamec ganso

## II DEVYLL

deas a ena malegas  
 theth vrodar te a lathas  
 abell neb o dean gwirryan

yn tane te a wra lesky  
 1720 han keth pagya ma defry  
 yn effarn why drog lawan

*[the devills car[i]eth them w<sup>th</sup> great noyes to hell]*

## I DEVYLL

yn pytt ma y wreth trega  
 genaf ve a barthe wollas  
 hag a loske in tomdar tane

1725 nefra ny thewh a lena  
 myns na wra both an tas

## SERVANT

Out! alas! I am dead,  
 And my head dashed very cruelly.  
 (You see it) into two parts —

## LAMECH

Therefore go from hence  
 1719 I will, the best I can.  
 It avails not to make lamentation  
 Now for it.

## FIRST DEVIL

Cain (the) outlaw is dead:  
 Let us come to fetch him to pains,  
 1715 And the manslayer (?) Lamech with him

## SECOND DEVIL

Come, O accursed soul!  
 To thy brother, whom thou slewest,  
 Abel, who was an innocent man.  
 In fire thou shalt burn,  
 1720 And this same manslayer (?) certainly.  
 In hell, ye wicked fiends.

## FIRST DEVIL

In this pit thou shalt dwell  
 With me on the lower side,  
 And shall burn in heat of fire.  
 1725 Never shall ye come from thence,  
 As many as do not the Father's will.

## ADAM

fo. 19 a.    sêth ow mabe [thym] des omma  
               ha golsow ow daryvas  
               hyrenath bew ove in bysma  
 1730        ma thove squyth an lavyr bras  
               es thymo pub noos ha dyth

              rag henna ke a lemma  
               tha baradice heb lettya  
               han oyle a vercy whela  
 1735        mar kylleth a vs neb tra  
               na thowt gorryb tȳ a vyth  
               oll ath negys

## SETH

              a das kear ny won for thȳ  
               na ny vef bythqwath ena  
 1740        me ny allaf prederye  
               pana gwarter ȳthama  
               ser tha whylas paradise

## ADAM

              gwyth in hans compas tha yest  
               na gymar dowl na mȳstrust  
 1745        mes an for a vyth kevys  
               yn vaner ma  
               der ow oberow ena

              ty a weall allow ow thryes  
               pan deth ve a baradice  
 1750        en an very prynt leskys  
               pan ve an noer malegas

[ *An angell in the gate of paradise, a bright sworde in  
 his hand* ]

              ha pan deffasta than plas  
               ty a gyef in yet vdn eall

## ADAM.

Seth, my son, come here (to me),  
And hear my declaration;  
A long time am I alive in this world,  
1730 So that I am weary of the great labour  
That is to me every day and night.

Therefore go from hence  
To Paradise without stopping,  
And seek the oil of mercy,  
1735 If thou canst; for anything  
Do not fear, thou shalt have an answer  
Of all thy errand.

## SETH

O dear father, I know not a way to it,  
Nor was I ever there:  
I cannot think  
What quarter I am,  
Sir, to seek Paradise.

## ADAM

Keep in the straight road to (the) east,  
Nor take fear nor mistrust,  
1745 But the way shall be found  
In this manner  
Through my works there.

Thou wilt see (the) tracks of my feet,  
When I came from Paradise,  
1750 In the very print burnt,  
When the earth was cursed.

And when thou shalt have come to the place  
Thou wilt find in a gate an angel,



a ro gorthib theis in case  
 1755 haw desyre nȝ wraff fillall  
 byth avysshes a bub<sup>1</sup> tra  
 a welyth ow mabe ena

## SETH

*[Let seythe depart and folow the prynt of adam is feet  
 to paradise]*

ow thas kere mos a lema  
 me a vyn en by and bȝ  
 1760 hag y teaf thewhy arta  
 gans gorryb kyns es hetly  
 der both an tas awartha

me a weall ooll tryes ow thas  
 am lead ve tha baradice  
 1765 hema ew marudgyan bras  
 an noer sure nȝ sowenas  
 in for my wruge eave kerras

der temptacon bras an iowle  
 chasshes on a baradice  
 1770 me thyeth genaf hager dowle  
 ha tha vysshew bras cothys  
 ythene der order an tas  
 trew govy

*[A tree in paradise with a meyd in the topp & reching  
 in her armes the serpent]*

me a weall an place gloryes  
 han eall yn yet ow sevall  
 1775 splan tha welas ha precyous  
 me a vyn mos pur evall  
 en thotha thy salugy

fo. 19 b. eall dew an nef awartha  
 theis lowena ha mear ioȝ

<sup>1</sup> MS. but.

Who will give an answer to thee in (the) case,  
1755 And my desire I shall not fail —  
Be advised of everything  
Which thou seest, my son, there.

## SETH

My dear father, go from hence  
I will by and bye,  
1760 And I will come to you again  
With an answer before stopping(?)  
By (the) will of the Father on high.

I see a print of my father's feet,  
Which leads me to Paradise:  
1765 These are great marvels:  
The earth surely hath not prospered  
In (the) way he hath made me go.

By great temptation of the devil  
Chased are we from Paradise,  
1770 So that there went with me an ugly cast.  
And to great mischief fallen  
Are we by the Father's order.  
Sad! woe (is) me!

I see the glorious place,  
And the angel in a gate a-standing,  
1775 Bright to see and precious.  
I will go very humbly  
Unto him to salute him.

God's Angel of the heaven on high!  
Gladness to thee and much joy!

1780 devethis ythof omma  
       gans adam ow thase thewhy  
       mar della mar thewgh plesys

CHERUBIN ANGELL

seyth des nes ha [thym] lavare  
 tha negissyow heb daunger  
 1785       ha na gymar owne in bys

SEYTH

ow negys ythew hemma  
       tha whelas oyle a vercy  
 chardges ythof in della  
       [gans] ow thas omma thewhy  
 1790       ages bothe marsew henna

rag ythew ef cothe gyllys  
       hag in bysma nangew squyth  
 y drobell ythew kemys  
       whansack nyngew tha drevyth  
 1795       mes pub eare ma ow crya  
       war lerth an oyle a vercy

EALL

des nes then yet seth ha myer  
       te a weall oll paradise  
 avice pub tra ha lavar  
 1800       pandra welleth o strangnes  
       in iarden abarth agy

*[Let seyth look into paradise]*

SEYTH

ages bothe marsew henna  
 me a vyn skon avycya  
       an marodgyan es ena

1780 Come am I here  
From Adam my father to you,  
Thus if it please you.

## ANGEL

Seth, come near and tell (to me)  
Thine errands without delay,  
1785 And take no fear in (the) world.

## SETH

My errand is this:  
To seek oil of mercy:  
Charged am I thus  
By my father here to you,  
1790 If that be your will.

For he is become old,  
And in this world is now weary.  
His trouble is so much  
Desirous he is not of aught,  
1795 But always he is a-crying  
After the oil of mercy.

## ANGEL

Come near to the gate, Seth, and look,  
Thou wilt see all Paradise.  
Behold everything and say  
1800 What thou seest of strangeness  
In (the) garden within.

## SETH

If that be your wish,  
I will straightway behold  
The wonders that are there.

*[Ther he ryseth all thingis. and seeth ij trees and in  
the' one tree, sytteth mary the virgyn & in her lappe her  
son jesus in the tope of the tree of lyf, and in the other  
tree y<sup>e</sup> serpent w<sup>ch</sup> caused Era to eat the appell]*

## ANGEL.

1805 lemyñ Seyth lavar thyma  
abervath pandra welta  
na wra kelas vn dra

## SEYTH

me a weall sure vn gwethan  
ha serpent vnhy avadn  
1810 marow seigh hy avalsa

## ANGEL.

hona cw an keth wethan  
a wrug kyns theth vam ha tas  
debbry an avall an ankan  
o defednys gaus charge bras  
1815 a anow an tas gwellla

han serpent na a welta  
ythew an verý prýfna<sup>1</sup>  
a wrug an iowle tha entra  
vnyn hy rag temtya  
1820 theth vam eva

der henna dew a sorras  
ha tha ve eve<sup>2</sup> a ornas  
alena aga chassya  
lavar pandra welta moy

## SEYTH

1825 me a weall goodly wethan

MS. prýdna.

MS. ave.

## ANGEL

1805 Now Seth, tell to me  
What thou seest within:  
Do not hide one thing.

## SETH

I see surely a tree,  
And a serpent in it a-top  
1810 Dead dry she seemed.

## ANGEL

This is the same tree  
Which heretofore caused thy father and mother  
To eat the apple of the sorrow,  
Which was forbidden with a great charge  
1815 By the mouth of the best Father.

And that serpent which thou seest  
Is that very serpent  
Which the devil did enter  
Into it, to tempt  
1820 Thy mother Eve.

Therethrough God was angry  
And me he ordered  
To chase them from thence —  
Say what thou seest more.

## SETH

1825 I see a goodly tree,

hay thop pur vghall in ban  
 besyn neave ma ow tevý

hay gwrethow than door ysall  
 yma ow resacke pur leall  
 1830 besyn effarn pytt pur greyf

fo. 20 a. hag ena ow brodar cayne  
 me an gweall ef in mur bayne  
 hag in trob[e]ll may thew gwef

hag in tope an keth wethan  
 1835 me a weall vn mayteth wheake  
 ow setha in pur sertan  
 hag in y devra[n] flogh teake  
 der havall thym indella

#### ANGELL

*[The Angell goeth to the Tree of Lyf and breaketh an  
 appll and taketh iij coores and geveth yt to seyth]*

me a lavar theis dibblance  
 1840 henna lell ythew henwys'  
 ew an wethan a vewnans  
 me a heath ran an frutyes  
 hag a thro parte anetha  
 avall pur vras

1845 meyr attomma tayre sprusan  
 a theth mes an avall ma  
 kemerthy ha goer in ban  
 in neb tellar tha gova  
 ha doag y genas theth tas

1850 pen vo dewath y thethyow  
 hag in doer tha vos anclythys  
 goer sprusan in y anow  
 han thew arall kekeffrys  
 bethans gorrys in ye thyw fridg

MS. hemwys.

And its top full high above —  
Even to heaven it is growing.

And its roots to the ground below  
Are a-running full loyally,  
1830 Even to hell, a pit full strong.

And there my brother Cain,  
I see him in great pain,  
And in trouble, so that there is woe to him.

And in (the) top of the same tree  
1835 I see a sweet maiden,  
A-sitting very certainly,  
And in her bosom a fair child,  
As seemeth to me so.

## ANGEL

I say to thee clearly,  
1840 That is truly called,  
It is the Tree of Life:  
I will reach part of the fruits,  
And will bring part of them,  
An apple full great.  
1845 See, here are three kernels,  
Which have come from this apple:  
Take them and put (them) up,  
In some place to hide (?),  
And carry them with thee to thy father.  
1850 When shall be (the) end of his days,  
And (he is) in earth to be buried,  
Put a kernel into his mouth,  
And the two others likewise  
Let them be put in his two nostrils.



1855 hag y teiff an keth spruse na  
 vn gwethan woja henma  
 na berth dowt av<sup>t</sup> pur deake

ha penvo hy cowle devys  
 hy a v<sup>t</sup> pub ear parys  
 1860 tha tñone an oyle a vercy

pan vo pymp myell ha pymp cans  
 a vlethydneyow clere passhes  
 in vrna gwaytyans dewhans  
 warlerth oyle mercy pub pryas  
 1865 ha salvador in teffry  
 an dora mes a baynes

lavar theth tas in della  
 ha thothe ythyll trustya  
 in delma ythew poyntyes  
 1870 ffysten dewhans a lemma  
 ow banneth theis

## SEYTH

mear a ras thewhy eall due  
 ow tysqwethas thym pub tra  
 thow thas kere oll par dell ew  
 1875 me a vyn sure y thysca  
 an marogyan dell ew braes

me a vyn mos alema  
 in hanow dew a wartha  
 tha dre tha adam ow thas

*[Seyth goes to his father with the coores & gypeth yt hem]*

1880 Lowena thewhy ow thas  
 devethis a paradise  
 ythof lemy n tha thew gras  
 ow negyssyow ythew gwryes  
 par dell wrussowgh thym orna

1855 And there shall come from those same kernels  
 A tree after this —  
 Have no fear — it shall be very fair.

And when it shall be quite grown,  
 It will be always ready  
 1860 To bear the Oil of Mercy.

When (there) shall be five thousand and five hundred  
 Of years clear passed,  
 Then let him look eagerly  
 After oil of mercy always,  
 1865 And a Saviour indeed  
 Shall bring him out of pains.

Tell thy father so,  
 And to it he can trust,  
 As is appointed.  
 1870 Hasten quickly hence:  
 My blessing to thee!

## SETH

Much thanks to you, God's Angel,  
 A -shewing me everything.  
 To my dear father all as it is  
 1875 I will surely teach it,  
 As the wonders are great.

I will go hence,  
 In (the) name of God above,  
 Home to Adam my father.

1880 Gladness to thee, my father!  
 Come from Paradise  
 Am I now, thanks to God!  
 My errands are done,  
 As you did order me.

## ADAM

fo. 20 b. 1885 welcom os Seyth genaf ve  
                   pana nowethis es genas  
                   marsew an oyle a vercy  
                   dres genas omma theth tas  
                   pur lowan me a vea

## SEYTH

1890 nagew whath ow thaes forsothe  
                   me a levar thewgh dell goeth  
                   an gwreanathe a bub tra  
  
                   pan defa an termyn playne  
                   a pympe myell ha v caus vlethan  
 1895           an oyle a vercy in nena  
                   a vyth keyys

                  yn paradise y whelys  
                   defrans marodgyan heb dowl  
                   specyall vn gwethan gloryes  
 1900           ow hethas in ban pur stowte  
                   besyn nef sure me a gryes

                  hay gwreythow than doer ysall  
                   besyn effarn ow hethas  
                   hag ena pur wyer heb fall  
 1905           ythesa in trobell braes  
                   ow brodar Cayne in paynes

                  now in toppe an wethan deake  
                   ythesa vn virgyn wheake  
                   hay floghe pur semely maylyes  
 1910           vn y defran wondrys whans

## ADAM

gorthis rebo dew an taes  
                   ow ry thym an nowethys

## ADAM

1885 Welcome art thou, Seth, with me:  
What news are with thee?  
If the Oil of Mercy is  
Brought by thee here to thy father,  
Very glad shall I be.

## SETH

1890 It is not yet, my father, forsooth,  
I tell to you as behoves,  
The truth of every thing.  
  
When the time shall come plainly  
Of five thousand and five hundred years.  
1895 The Oil of Mercy then  
Shall be found.

In Paradise I saw  
Divers marvels without doubt:  
Especially a glorious tree,  
1900 Reaching aloft full stoutly,  
Even to heaven, I surely believe.

And its roots to the earth below  
Even to hell reaching,  
And there right truly without fail  
1905 Was in great trouble  
My brother Cain in pains.

Now in (the) top of the fair tree  
Was a sweet virgin,  
And her child full seemly swaddled  
1910 In her bosom, wondrous desirably.

## ADAM

Worshipped be God the Father,  
A-giving me the news,

sure nymbes bes v<sup>1</sup> mar vraes  
 , nangew termyn<sup>1</sup> tremenys  
 1915 a vlethydneyowe<sup>1</sup> moy es cans

## SEYTH

me a wellas gwethan moy  
 ha serpent in ban ynný  
 marow seigh hý afalsa

## ADAM

honna o drog preyf heb nam  
 1920 a dullas eva tha vabm  
 der henna ny<sup>2</sup> kylsyn iam  
 ioyes paradise rag nefra

## SEYTH

attoma tayr sprusan dryes  
 mes a baradice thewhý  
 1925 a avall y fons terrys  
 a theth an wethan defrý  
 ew henwys gwethan a vewnans

an eall a ornas thynia<sup>3</sup>  
 panvo dewath theth dythyow  
 1930 hath voes gyllys a lema  
 gorra sprusan yth ganow  
 han thew arall pur thybblance  
 in tha thew freyge

fo. 21 a. mes an spruse y fyth tevys  
 1935 gwethan a vyth pure precyous  
 wosa henna marthys teake  
 in pur theffry

<sup>1</sup> MS. vlenydneyowe.

<sup>2</sup> MS. I.

<sup>3</sup> MS. thewy.

Surely I have not anything(?) so great:

Now is passed a time

1915 Of years more than a hundred.

## SETH

I saw (one) tree more,

And a serpent above in it —

Dead dry she seemed.

## ADAM

This was an evil worm without exception(?)

1920 Who deceived Eve thy mother:

Therethrough we have now lost

(The) joys of Paradise for ever.

## SETH

Here are three kernels brought

Out of Paradise to you:

1925 From an apple they were broken,

Which came from a tree surely

(That) is called (the) Tree of Life.

The angel ordered me,

When should be the end of thy days

1930 And thou wert gone hence,

To put a kernel into thy mouth,

And the two others full clearly

Into thy two nostrils.

Out of the kernels will be grown

1935 A tree that will be very precious

After that, marvellously fair

In very earnest.

ha penvo hy cowle devys  
 hy a vyth pub eäre parys  
     tha thone an oyle a vercy

## ADAM

1940 mere worthyans than drenges tase  
 ow crowntya thymmo sylwans  
     woja henma ken thew pell

seyth ow mabe golsow themma  
 ha theth charrdgya me a ra  
 1945      in dan ow bannethe pur leall

gwayte an tas an neff gorthya  
 ha pub ere orta cola  
 yn pub otham a vesta  
 ef a wra sure tha succra  
 1950 hag a vydu the vayntaynya  
 in bysma pell tha vewa  
 ow mabe merke an gyrrvow ma

## SEYTH

A das kere mere rase thewhy  
 agis dyskans da pub preyse  
 1955 me a goth in pur thefrýe  
     gorthya dew an leall drengis  
     han mabe gwelha

han spyrys sans aga thry  
 dell yns onyn me a gryes  
 1960 try fersons yns pur worthy  
     ow kys raynya in joyes  
     in gwłase nef es awartha

ha rag henna y coth thyina  
 gans colan pure aga gwerthya

And when it shall be quite grown,  
 It will be always ready  
 To bear the Oil of Mercy.

## ADAM

1940 Much worship to the Trinity Father,  
 A-granting me salvation,  
 After this though it is far.

Seth, my son, hearken to me,  
 And thee will I charge  
 1945 Under my blessing very loyal.

Take care to worship the Father of the heaven  
 And always to hearken to Him.  
 In every need which thou hast  
 He will surely succour thee,  
 1950 And will support thee  
 In this world long to live —  
 My son, mark these words.

## SETH

O dear father, much thanks to you  
 For your good teaching at every time:  
 1955 It behoves me in very earnest  
 To worship God the loyal Trinity,  
 And the best Son,

And the Holy Spirit, (the) three of them,  
 As they are one I believe:  
 1960 Three Persons are they full worthy  
 A-reigning together in joys,  
 In (the) country of heaven that is above.

And therefore it behoves me  
 With a pure heart to worship them.



## ADAM

*[Lett Death apeare to adam]*

1965 coth ha gwan ythof gyllys  
 nym beas bewa na fella  
 ankaw ythew devethys  
 ny vyn omma ow gasa  
 tha vewa omma vdn spyes

1970 me an gweall prest gans gew  
 parys thom gwana pub tew  
 ny geas scappya deva  
 an preys mall ew genaf

me a servyas pell an beyse  
 1975 aban vema kyns formys  
 naw cans bloth of me a gryes  
 ha deakwarnegans recknys  
 may thew pryys mos a lema

fo. 21 b. flehys am bes<sup>1</sup> denethys  
 1980 a Eva ow freas mear  
 dewthack warnygans genys  
 a vybbyan hemma ew gwyre  
 heb ow mabe cayne hag abell

yn weth dewthack warnugans  
 1985 a virhas in pur thibblans  
 my ambe heb tull na gylh  
 a thalathfas an bysma

han bys ythew incresshys  
 drethaf ve hag ow flehys  
 1990 heb number tha vos comptys  
 tha thew y whon<sup>2</sup> gras ractha

## DEATH

adam gwra thymmo parys

<sup>1</sup> MS. bef.

<sup>2</sup> MS. whom.

## ADAM

1965 Old and weak am I become:

I have not life longer:

Death is come:

He will not here leave me

To live here one space.

1970 I see him now with a spear

Ready to pierce me (on) every side:

There is no escape from him:

The time is a desire with me.

I have long served the world:

1975 Since I was first formed

Nine hundred years I am, I believe,

And thirty reckoned;

So that it is time to go from hence.

Children have I born

1980 Of Eve my spouse many;

Thirty-two born

Of sons — this is true —

Without my son Cain and Abel.

Also thirty-two

1985 Of girls, very clearly

I have had, without deceit or guile,

From (the) beginning of this world.

And the world is increased,

Through me and my children,

1990 Without number to be counted:

To God I give thanks for it.

## DEATH

Adam, make ready for me.

te am gweall ve devethys  
 theth vewnans gans ow spera  
 1995 the gameras alemma  
 n ynges gortas na fella  
 rag henna gwra theth wana  
 der an golan may thella

## ADAM

ankow y whon theis mur grace  
 2000 ow bewnans tha gameras  
 mes an bysma  
  
 rag pur sqwyth ove anotha  
 tha thew y whon gras ragtha  
  
 gwyn ow bys bos thym fethys  
 2005 lavyr ha dewhan an beyse  
 pel me ren sewyas [leg servyas?] omma  
  
 ha rag henna gwraf comena  
 then leall drengys ow ena

## I DEVYLL

cowetha bethowgh parys  
 2010 an thev[o]llow pub onyn  
 ena adam tremenys  
 dune thy hethas than gegen  
 then pytt downe barth a wollas

## LUCYFER

na na ny wreth in della  
 2015 yma ken ornes ractha  
 yn lymbo barth awartha  
 ena ef a wra trega  
 del ew ornes gans an tace

Thou seest me come,  
 Thy life with my spear  
 To take from hence.  
 There is no longer delay;  
 Therefore I will thrust thee  
     That it go through the heart.

## ADAM

Death, I give thee much thanks  
 2000 For taking my life  
     Out of this world.

For full weary am I of it,  
 To God I give thanks for it.

White (is) my world that for me are vanquished  
 2005 (The) labour and sorrow of the world —  
     Long have I followed [leg. served] it here.

And therefore I do commend  
 . My soul to the loyal Trinity.

## FIRST DEVIL

Comrades, be ye ready,  
 2010 The devils every one!  
 Adam's soul has passed:  
     Let us come to fetch it to the kitchen,  
     To the deep pit on the lowest side.

## LUCIFER

No, no, thou shalt not do so,  
 2015 It is otherwise ordained for him.  
 In Limbo on the highest side,  
 There shall he dwell,  
     As is ordained by the Father.

- ty a wore in Effarnow<sup>1</sup>  
 2020 yma mansyons heb gow  
 neb yma an thewollow  
 a theth mes an nef golow  
 genaf ve ow teen rowle vras
- fo. 22 a. an chorll adam y drygva  
 2025 a' vyth abarth awartha  
 in onyn an clowster[s] na  
 neb na vyth tam lowena  
 mes in tewolgow bras ena  
 ow kelly presens an tase
- 2030 han moygha payne a vetha  
 y vabe cayne in paynes brase  
 ef a dryg bys venytha  
 yma ef barth a wollas  
 in pytt downe ow leskye

## 3 DEVYLL

- 2035 prage na v<sup>t</sup> an chorle adam  
 in kethe della tremowntys  
 me a wfa then horsen cam  
 Boos calassa presonys  
 mar callaf kyns es hethy  
 2040 drefan terry gorhemyn

## LUCYFER

- me a lavar theis an case  
 kyn wrug adam pegh m<sup>r</sup> vras  
 ef an geva yddrage tyn
- ha dew thotheif a awas  
 2045 y thyspleasure haÿ sor bras  
 hag in della ny wrug cayne
- Ef a lathas ye vrodar  
 ny gemeras yddrag vyth

<sup>1</sup> MS. Effarne owe.

Thou knowest in Hell,  
 2020 Are mansions without a lie,  
 Where are the devils  
 Who came from the heaven of light  
 . With me bearing great rule.

The churl Adam his dwelling  
 2025 Shall be on the upper side  
 In one of those cloisters,  
 Where shall not be a jot of gladness,  
 But in great darkness there,  
 Losing the Father's presence.

2030 And the greatest pain shall have  
 His son Cain: in great pains  
 He shall dwell for ever.  
 He is on (the) lowest side  
 In a deep pit a-burning.

## THIRD DEVIL

2035 Why shall the churl Adam not be  
 Tormented in that same way?  
 I will make the crooked whoreson  
 Be most hardly imprisoned,  
 If I can, rather than stay,  
 2040 Because of breaking a commandment.

## LUCIFER

I will tell to thee the case —  
 Though Adam did a sin so great,  
 He had for it sharp repentance.

And God to him forgave  
 2045 His displeasure and His great anger,  
 And so did not Cain.

He slew his brother,  
 Nor had repentance at all,

mes y regoyssyas pur vea<sup>1</sup>

2050 a hag a sor au fas trevyth  
yn serten ef ny synges

rag henna bys venary

eve a dryge ena deffrý

in paynes bras avel ký

2055 ioy nef ew thotha kellys

*[They go to hell w<sup>th</sup> great noises]*

yea Cayne hay gowetha

in keth order a vewa

an place ew ornas ractha

in efarn barth a wollas

2060 hag adams vengens thotha

lymbo ew ornys thotha

da ragtha ef ha[y] gowetha

ny dastvans an payne bras

*[An Angel conveyeth adams soole to lymbo]*

#### I DEVYLL

yth oll agen vyadge ny

2065 ren iowle bras ny dalvyth<sup>2</sup> oye

tregans an chorle neb yma

dyne ny warbarth a gowetha

tha effarnow a lema

then paynes a thewre nefra

#### [ANGELL]

2070 a ena adam dremas

des genaf 3a effarnow

ena ornys thies ew place

gans an tas theso heb gowe

tha remaynya rag season

<sup>1</sup> MS. vean.

<sup>2</sup> MS. dalv<sup>t</sup>.

But rejoiced very much,  
2050 And for the Father's anger aught  
Certainly he did not care.

Therefore for ever  
He shall dwell here surely,  
In great pains like a dog —  
2055 Joy of heaven to him is lost.

Yea, Cain and his comrades  
In (the) same order shall live.  
The place is ordained for him  
In hell, on (the) lower side.

2060 And Adam, vengeance to him!  
Limbo is ordained for him:  
Good for him and his comrades  
They taste not the great pain

## FIRST DEVIL

See, all our voyage,  
2065 By the great Devil, will not be worth an egg!  
Let the churl dwell where he is.

Come we together, O comrades!  
To hell from hence,  
To the pains that endure for ever.

## ANGEL

2070 O soul of Adam excellent!  
Come with me to hell:  
There a place is ordained for thee,  
By the Father for thee without a lie,  
To remain for a season.



fo. 22 b. 2075 pan deffa an oyle a vercy  
                   te a vith kerry's then ioye  
                   than nef vghall a vghan

*[Lett adam be buried in a fayre tombe w<sup>th</sup> som churche  
 songis at hys buryall]*

## SEATHE

ow thas pan ewa marowe  
                   me a vyn y anclithyas  
 2080 dyn a lebma heb falladow  
                   gorryn an corf in gweras  
                   gans solempnyty ha cane

mes an dore eve a ve gwryes  
                   bag arta then keth gwyras  
 2085 ef a v<sup>t</sup> treylyes serten

ha del ve thym kyns ornys  
                   an dayer sprusan yw gorrys  
                   in y anow hay fregowe

*[The 3 kernels put in his mowthe & nostrcls]*

del o ef an kensa dean  
 2090 a ve gans an tas formyes  
                   yn beth yta ef lebmy'n  
                   then tas dew rebo grassies  
                   omma rag y oberowe

## ENOCH

enoch ythew owe hanowe  
 2095 leal servant then drengis tas  
                   mabe Jared ythov heb gowe  
                   Sevys a lydnyathe pur vras  
                   heb dowt ythof

ha pur leall an sythvas degre  
 2100 desendys a adam ove

2075 When the oil of mercy shall come,  
 Thou shalt be carried to the joy,  
 To heaven, high of height.

## SETH

Since my father is dead,  
 I will bury him.  
 2080 Let us come from hence without fail,  
 Let us put the corpse in (the) ground  
 With solemnity and song.

Out of the earth he was made,  
 And again to the same ground  
 2085 He shall be turned again.

And as was formerly ordained to me,  
 The three kernels are put  
 Into his mouth and his nostrils.

As he was the first man  
 That was formed by the Father.  
 In a grave behold him now.  
 To the Father God be thanks  
 Here for his works.

## ENOCH

Enoch is my name,  
 2095 A loyal servant to the Trinity Father:  
 Son of Jared am I without a lie:  
 Sprung from lineage full great  
 Without doubt am I.

And very loyally of the seventh degree  
 2100 Descended from Adam am I;

in oydge me ew in orma  
 try cans try vgaus in prove  
 ha whath pypm moy pan es thym coof  
 in geth hythew

2105 me a beys tha wrear neff  
 may fon pub eare plegadow  
 tha vonas y servant ef  
 in bysma heb falladowe  
 ha drevone bewe

## FATHER IN HEAVEN

*[Enoch kneleth when the fater speketh]*

2110 enoch me a levar thyes  
 owe bothe tha vos in delma  
 may fosta qwyek transformys  
 tha baradice a lemma  
 me a vyn may foes vskys  
 2115 [b]ethis in corf hag ena  
 byth parys in termyn ma

hag ena y wres gortas  
 ogas tha worvan an beyse  
 an mysterȳ ythew pur vras  
 2120 sgenaf ny vyth dyselosyes  
 tha thean vytholl in bysma

*[Enoch is caried to paradice]*

## ENOCH

fo. 23 a. gorthyes rebo dew an tas  
 tha vlonogath rebo gwryes  
 hemma ythew marrudgyan bras  
 2125 ythesaf ow pose gorthys  
 ny won pylea

me a wore hag a leall gryes  
 gwreans dew y vos henma

In age I am at this hour  
 Three hundred three score in probf. .  
 And yet five more when I recollect,  
 This day.

2105 I will pray to the Maker of heaven,  
 That I may be always pleased  
 To be his servant  
 In this world without fail  
 And whilst I live.

## FATHER IN HEAVEN

2110 Enoch, I say to thee  
 That my will is thus —  
 That thou be transformed alive,  
 From here to Paradise,  
 I will that thou be quickly;  
 2115 Thou shalt be in body and soul —  
 Be ready at this time.

And there thou shalt tarry  
 Nigh unto (the) end of the world.  
 The mystery is very great,  
 2120 By me it shall not be disclosed  
 To any man in this world.

## ENOCH

• Worshipped be God the Father!  
 Thy will be done.  
 These are great marvels.  
 2125 I am being put  
 I know not where.

I know and loyally believe  
 That this is God's doing.

devethys tha baradice

2130 me a wore gwyre ythoma  
place delycyous<sup>1</sup> ew hemma  
peldar ynno me a vewa

der temptacon an teball

ow hendas adam pur weare  
2135 eave regollas der ayall  
an place glorious pur sure  
maythew gweye oll thy assheiw

rag henna pobell an beise

na wreugh terry an deffan  
2140 a vyth gans dew thugh ornys  
dowte tha gawas drog gorfan  
ha myschef bras war bub tew

mara qwrewgh orthaf cola

why asbythe woja henna  
2145 ioies nef in vdn rew

#### SEYTH

kebmys pehas es in byes

gwrres gans tues heb amendya  
mathew dew an tas serrys  
bythquath gwyell mabe dean omma

2150 distructyon yma ornys  
pur serten war oll an beise  
may fyth consumys pub tra

henna ythew convethys

der an discans es thymma reis  
2155 gans an tas es a vghan

an planattis es awartha

han steare inweth magata  
ow poyntya mowns pur efan

<sup>1</sup> MS. delycyans.

Come to Paradise .

2130 I know truly I am.

A delicious place is this:

Long in it I shall live.

Through temptation of the evil one,

My grandsire Adam full truly

2135 He lost through an apple

The glorious place full surely,

So that there is misery to all his issue.

Therefore, people of the world,

Do not ye break the prohibition,

2140 Which is by God ordained to you.

Fear to get an evil end,

And great mischief on every side.

If ye do hearken to me,

Ye shall have after this

2145 Joys of heaven in a gift.

#### SETH

So many sins are in (the) world

Done by folk without amending,

That God the Father is angered

That he ever made a son of man here.

2150 A destruction is ordained

Very certainly over all the world,

So that every thing shall be consumed.

That is understood

Through the teaching that is given to me

2155 By the Father that is on high.

The planets that are on high,

And the stars also as well,

Are pointing very plainly.

[*Let hem poynt to the sun the moone & the firmament*]

an howle han loor kekeffrys  
 2160 oll warbarth ew confethys  
     than purpose na mowns ow toos

han distructyon a vyth bras  
     may fyth an byes destryes  
 der levyaw a thower pur vras  
 2165 po der dane y fyth leskys  
     creseugh thyma marsewhy fure

rag henna gwrens tues dowtya  
 an tase dew tha offendya  
     der neb maner for in beyse

fo. 23 b. 2170 rag voydya an peril na  
 scryffes yma thym pub tra  
 a thallathfas an bysma  
     may fova leall recordys  
     a vyns tra es yma gwryes

2175 an leverow y towns y omma  
 why as gweall wondrys largya  
 ha pub tra oll in bysma  
 skryffes yma yn ryma  
     dowt na vans y ankevys

2180 deaw pillar mannaff poyntyta  
     rag an purpas na whare  
 bryck a v' onyn anetha  
     ha marbell a vyth y gylla  
     rag sawment a vyth gwryes  
 2185      than leverowe

an bricke rag na vons leskys  
 der dane v' henna ew gwryes

han marbell tam consumys  
 der thower ny v' hema ew gwrez

The sun and the moon likewise  
2160 Altogether are understood —  
    To that purpose they are coming.

And the destruction will be great,  
    So that the world will be destroyed  
Through floods of water full great,  
2165 Or through fire it will be burnt:  
    Believe me if ye be wise.

Therefore let people fear  
To offend the Father God  
    In any kind of way in (the) world.

2170 To avoid that peril,  
Written for me is everything  
From (the) beginning of this world,  
    So that there may be loyal records  
    Of all things that are done in it.

2175 The books behold them here:  
Ye see them wondrous large;  
And everything in this world  
Is written in these:  
    Fear not that they shall be forgotten.

2180 Two pillars I will appoint  
    For that purpose anon:  
Brick shall one of them be,  
    And marble shall its fellow be.  
    For preservation shall be made  
2185 To the books.

The brick that they be not burnt  
By any fire, that is made;

And the marble, a jot consumed  
By water that there be not, this is made.



2190 drefan y vos mean garow  
 ' wondrys callys'

## JARED

an pillars ytowns parys  
 gorrowgh ynna an leverow  
 nynges art v' ankeyys  
 2195 na tra arall sur heb ow  
 mes vnna [y] mowus skryves

a bub sort oll a leverow  
 egwall vnna ew gorrys  
 pekare ythew an sortow  
 2200 gorrys vnna der devyes  
 in diffrans ha kehavall

lemyn me as goer in badn  
 hag in nyell sure bys vickan  
 an record a vythe heb fall  
 2205 pur wyer kevys

## SEYTH

*[Putt the pillars upright]*

rag henna pobell dowtyans  
 ha then tas gwren oll pegy  
 na skydynya an keth vengeans  
 in neb termyn warnan ny  
 2210 nagen flehys

## FEATHER IN HEAVEN

drog ew genaf gwythill dean  
 preshyous<sup>2</sup> havan thom honyn  
 rag cola orthe vdn venyn  
 glane ef regollas an place

<sup>1</sup> In the MS. this and the preceding line come after line 2185.

<sup>2</sup> MS. preshyons.

2190        Because of its being a rough stone  
              Wondrous hard.

## JARED

         The pillars behold them ready:  
          Put ye the books therein:  
          There is no art whatever forgotten,  
 2195        Nor aught else surely without a lie,  
          But in them are written.

         Of every sort of books  
          Equally in them are put,  
          As are the sorts  
 2200        Put in them by twos,  
          Differently and similarly.

         Now I will put them up,  
          And strongly sure for ever  
          The record will be without fail  
 2205        Right truly found.

## SETH

         Therefore let people fear,  
          And to the Father let us all pray.  
          That the same vengeance may not fall  
          At any time on us,  
 2210        Nor our children.

## FATHER IN HEAVEN

         I am sorry that I made man  
          Quite like to myself:  
          For hearkening to a woman  
          He hath clean lost the place.

2215 am leff dyghow pan wrussen  
 pan wrega dryes ow defen  
 mes a baradice pur glane  
 whare an eall as gorras

fo. 24 a. an sperys ny drige neffra  
 2220 in corf mabe dean v<sup>t</sup> in byes  
 ha reason ew ha praga  
 rag y voos kyg medall gwryes  
 ha pur vrotall gans henna  
 .  
 n ynges dean orthe ow seruya  
 2225 len ha gwyrryan sure pub pryes  
 saw noye in oll an bysma  
 hay wreag hay flehys keffrys  
 ow bothe ythew in della

gweyll deall war oll an byes  
 2230 may fythe pub tra consumys  
 mes serten mannaf sawya

### Nov

noy mabe lamec gylwys ove  
 arluthe brase oll perthew cove  
 ythof omma in bysma

2235 substance lower ha byth ha da  
 yma thyma tha vewa  
 maythof sengys rag neffra  
 tha worthya ow arluth da  
 an drengys es a wartha

*[Noy commeth before heven & kneleth]*

### FFATHER IN HEAVEN

2240 noy des thymma ve lebmy  
 ha golsow thym a gowsaf

2215 With my right hand when I had made (him),  
 When he did beyond my prohibition,  
 Full clean out of Paradise  
 Anon the angel put them.

The spirit shall not dwell always  
 2220 In (the) body of any son of man in (the) world;  
 And a reason is and why,  
 Because of his being made soft flesh.  
 And very brittle therewith.

There is no man serving me  
 2225 Faithful and innocent surely at all time,  
 Save Noah in all this world,  
 And his wife and his children likewise:  
 My will is thus:

To make a flood over all the world.  
 2230 So that everything be consumed;  
 But certain I will save.

## NOAH

Noah son of Lamech I am called;  
 A great lord, all ye bear remembrance —  
 Am I here in this world.  
 2235 Substance enough of property(?) and good  
 Is to me to live,  
 So that I am held forever  
 To worship my good Lord,  
 The Trinity that is on high.

## FATHER IN HEAVEN

2240 Noah, come to me now,  
 And hearken to me what I shall say.

## NOVE

parys ove arluthe brentyn  
tha vlanogathe lavartha

## FFATHER IN HEAVEN

noy mar lenwys ew an byes  
2245 lenyn a sherewynsy  
maythow dewathe devethys  
vnaa a gyke pub huny'  
gans peagh pur wyre ew flayrys  
ny allaf sparya na moye  
2250 heb gwethill mernans a vear spyes  
war pobell oll menas tye  
ha tha wreag ha tha flehys  
han pythe along thejo gye

*[tools and tumber redy. w<sup>th</sup> planckis to make the arcke,  
a beam a mallet a calkyn gre[n] ropes mass[t]les pyche  
and tarr]*

rag henna fysten ke gwra  
2255 gorthell a planckes playnyes  
hag vnaa leas trigva  
rowmys y a vythe henwys  
a veas hag agy inta  
gans peyke bethance stanche gwryes  
2260 ha try cans kevellyn da  
an lysster a vythe in heys

ha hantercans kevelen  
inweth te a wra yn leas  
han vheldar me a vyn  
2265 deagwarnygans may fo gwryes  
war tew a thella[rg] daras  
ty<sup>2</sup> a wra port of a v<sup>1</sup> henwys  
jystes dretha ty a place<sup>3</sup>  
a leas rag na vo degys

<sup>1</sup> MS. hvnythe.

<sup>2</sup> MS. da ty.

<sup>3</sup> MS. playne.

## NOAH

Ready am I, noble Lord,  
Speak Thou Thy will.

## FATHER IN HEAVEN

Noah, the world is so filled  
2245 Now with wickedness,  
That there is an end come  
In it of flesh of every kind;  
With sin full truly it is fetid.  
I can spare no more  
2250 Without doing death of long duration.  
On all people except thee,  
And thy wife and thy children,  
And the property that belongs to thee.

Therefore hasten, go, make  
2255 An ark of planks planed,  
And in it many dwellings,  
Rooms they shall be named.  
Without and within well,  
With pitch let it be made staunch;  
2260 And three hundred cubits good  
The vessel shall be in length.

And half a hundred cubits  
Also thou shalt make in breadth,  
And the height I will  
2265 That it be made thirty.  
On (the) side behind, a door  
Thou shalt make — a port it shall be called:  
Joists through it thou shalt place  
Across, that it be not shut.

- 2270 a bub ehan a gynda  
 gorrow ha benaw in wethe  
 aga gorra ty a wra  
 in tha lesſter abervathe
- pub maner boos in bysma  
 2275 es ʒa thybbry gwayte m[a]y treythe  
 rag dean ha beast magata  
 in tha lester gweyt ma fethe

## NOVE

- fo. 24 b. arluth kref tha arhadowe  
 me a vra so mot y go
- 2280 tur lythyowe heb falladowe  
 me a vyn dallathe strechya
- gans ow boell nowyth lemmys  
 me a squat pub pice tymber  
 hag a pleyne oll an planckes
- 2285 hag a sett pub plyenkyn sure

## SEM

me a galke thew wondres fyne  
 nagella dower v' ynno  
 kyn fova gwryes a owerbyn  
 y fyth stanche me a ragtha

## CHAN

- 2290 yma peyke thym provyes  
 ha lavonowe pub ehan  
 deffrans' sortowe a wernow  
 yma parys pur effan

## TŌBALL CAYNE

- marthe ew genaf a vn dra  
 2295 y vosta mar vcky noye

<sup>1</sup> MS. dreffrans.

2270 Of every sort of kind  
       Males and females also,  
 Thou shalt put them  
       In thy vessel within.

      All manner of food in this world  
 2275 That is to eat take care that thou bring,  
 For man and beast also  
       In thy vessel take care that there be.

## NOAH

Strong Lord, thy commands  
       I will do, so mote I go.  
 2280 Through obstacles(?) without fail  
       I will begin to strike.

With my axe newly sharpened  
       I will split every piece of timber,  
 And plane all the planks,  
 2285 And set every plank sure.

## SHEM

I will caulk for you wondrously fine,  
       So that there shall not come any water into it:  
 If it be done all over  
       It will be staunch, I will go for it.

## HAM

2290 There is pitch by me provided  
       And ropes of every kind,  
 Different sorts of masts  
       Are ready very plainly.

## TUBAL CAIN

A wonder is to me of one thing  
 2295 That thou art so foolish, Noah,



praga ew genas she omma  
 buyldya lester<sup>o</sup>mar worthy  
 yn creys powe tha worthe an moare

me a syns tha skeans whath  
 2300 tha voes in cost an parna  
 oll tha lyvver nyn dale cathe  
 me an to war ow ena  
 guckj ythoes

*[Lett Tuball fall a laugh|ing|]*

### NOY

ow hothman na gymmar marthe  
 2305 ty an oole ha lyas myell  
 kynthota skydnys in wharthe  
 in dewathe heb tull na gyle  
 why a weall deall vskys

gwarnys of gans dew an tase  
 2310 tha wythell an lesster ma  
 rag ow sawya haw flehys  
 tha worthe [an] kethe deall na  
 why a weall agy tha space  
 der lyvyow a thower an brassa  
 2315 oll an beise a v<sup>t</sup> bethys

### TUBAL

gwell vca a vosta kregys  
 ty hag oll an grydgyan[s]na  
 a chorll coth te pedn pylles  
 flatla vynta ge henna  
 2320 y fythe an beys consumys  
 oll an dorrowe in beysma  
 kyn fons warbarthe contylles  
 ny wra dewath an parna

sow ythota gy gockye  
 2325 oll an beyse a yll gothvas

Why is it with thee here  
 To build a ship so worthy,  
 Amid (the) country, off from the sea?

I hold thy science a puff,  
 To be at cost like that;  
 All thy labour is not worth a cat,  
 I swear it on my soul;  
 Foolish art thou.

## NOAH

My friend, do not have wonder,  
 2305 Thou shalt weep it and many thousands:  
 Although thou art fallen into laughter  
 At (the) end without fraud nor guile,  
 You shall see a flood quickly.

Warned am I by God the Father  
 2310 To make this ship,  
 To save me and my children  
 From that same deluge.  
 You shall see within a space  
 Through floods of water the greatest,  
 2315 All the world shall be drowned.

## TUBAL

Better were it that thou wert hanged,  
 Thou and all of that belief,  
 Oh old churl, thou peeled head!  
 How wouldst thou that,  
 2320 That the world shall be consumed?  
 All the waters in this world,  
 Though they be gathered together,  
 Will not make an end like that.

But thou art foolish  
 2325 All the world may know

vengens war tha ben krehy  
 nynges omma dean in wlas  
 a greys thym malbe vanna

fo. 25 a. praga pandrew an matter  
 2330 a vyn dew buthy an beise  
 mara custa lavar thym  
 an occasion me athe pyes  
 der vaner da

### NOY

an occasion ew hemma  
 2335 kemmys pehas es in beyse  
 ha nynges tam amendya  
 may thew an tas dew serrys  
 gans oll pobell an bysma  
  
 hag eddrag thothef yma  
 2340 bythquath mabe dean tha vos gwryes  
 rag henna gwrewgh amendya  
 ages folý byth nehys  
 yu vrna der vaner da  
 mara pethowgh repentys  
 2345 an kethe plage a wra voydya

### TUBALL

pew athe wrug ge progowther  
 tha theský omma theny  
 y praytha thymma lavar  
 a wrug [dew] cowsall thagye  
 2350 only heb dean arall v' omma

me a wore yma in pow  
 leas dean a gowse an tase  
 tues perlyt me an advow  
 ythyns i ha polatis brase  
 2355 a wayt boos in favour dëw

Vengeance on thy head hang!

There is not here a man in (the) country  
Who will believe me in any way.

Why, what is the matter?

2330 Will God drown the world?

If thou knowest, tell to me

The occasion, I pray thee,  
In a good way.

#### NOAH

The occasion is this

2335 So much sin is in (the) world,

And there is not a jot of amendment,

That the Father God is angered

With all (the) people of this world.

And repentance to Him there is

2340 That a son of man was ever made —

Therefore do you amend,

Let your folly be denied.

Then, in a good manner

If you be repentant [lit. repented],

2345 The same plague will depart.

#### TUBAL

Who made thee a preacher

To teach us here?

I pray thee, say to me,

Did God speak to thee

2350 Only, without another man at all here?

I know there are in (the) country

Many men to whom the Father speaks,

Perfect folk, I avow it,

Are they, and great *polats*,

2355 Who wait to be in God's favour.

sera tha radn an ryna  
 ef a vynsa discloſya  
 an distructyon brase han lywe

rag henna theth[o] cregye  
 2360 me ny vannaf moy es kye  
 na mendya ny venyn ný  
 a woos theth gyrryan wastys

### NOY

da ew theso gy boes fure  
 hag oll pobell an bysma  
 2365 ny v' dew nefra pur wyre  
 kevys goacke trest thyma'  
 ragtha bethowgh avysshes

mar ny wrewh vengeance pur vras  
 a skydn warnough kyns na pell  
 2370 rag dew a vydn agen tase  
 danven lywe a thower pur leall  
 serten tha vethy an byese

rag omsawya ow honyn  
 keffrys ow gwreak haw flehys  
 2375 an lester a vythe genyn  
 der weras dew vskes gwryes  
 rag voydya an danger ma

### TABELL

tety valy bram an gathe  
 my ny gresaf theſo whathe  
 2380 y fydn dew gwill indella

fo. 25 b. me a woor ny wrug an beys  
 han bobell myns es vnna  
 tha voos mar gwicke destries

<sup>1</sup> MS. thymo.

Sir, to part of those  
 He would have disclosed  
     The great distruction and the flood.

Therefore believe in thee  
 2360 I will not, more than a dog,  
 Nor will we amend  
     Notwithstanding thy words (be) wasted.

## NOAH

Good is it for thee to be wise,  
     And all people of this world,  
 2365 God will not full truly ever be  
     Found a liar, trust to me:  
     For this be ye advised.

If ye do not, vengeance full great  
     Shall fall on you before long,  
 For God our Father will  
 2370 Send a flood of water full loyally,  
     Certainly to drown the world.

To save myself,  
     Likewise my wife and my children,  
 2375 The ship shall be by us,  
     Through God's help, quickly made  
     To avoid this danger.

## TUBAL

*Tety raly*, the cat's wind!  
 I believe thee not yet  
 2380 (That) God will do so.

I know He made not the world,  
     And the people all that are in it,  
 To be so quickly destroyed.

vnpossyble ythewa  
 2385 an dower na tha vose kevys

### NOY

vnpossyble nyngew tra  
 tha wrear all an bysma  
 awos destroy an beyse  
 agy tha ower

2390 rage der gear oll a ve gwryes  
 nef ha noer myns es omma  
 ha der gear arta thym creys  
 ef a yll mar a mynna  
 y thystrowy der an dower

### TUBALL

2395 ny amownt thymma resna  
 genas noy me a hevall  
 me a vyn mos a lemina  
 rag ythota drog eball  
 na vyn nefra bonas vase

2400 pyrra foole ne ve gwelys  
 me a levar theis praga  
 an lester ew dallethys  
 why a woer nangew polta  
 a vlethydneyow pur leas  
 2405 moy es vgangs

rag mar vras yw dallethys  
 nefra ny vithe dowethis  
 me an to war ow honssyans

*[Let them both depart]*

### NOY

now an lester ythew gwryes  
 teake ha da tham plegadow

It would be impossible  
2385 That that water be found.

## NOAH

Impossible is not (any) thing  
To a Creator of all this world,  
On account of destroying the world  
Within an hour.

2390 For by a word all was made  
Heaven and Earth, what ever is here,  
And by a word again, believe me,  
He can if He will  
Destroy it by the water.

## TUBAL

2395 It avails not to me to reason  
With thee, Noah, meseems.  
I will go hence,  
For thou art an evil colt  
(That) will never be good.  
2400 A verier fool was never seen:  
I will say to thee why:  
The ship is begun  
Ye know it is now very long while,  
Of years full many  
2405 More than twenty.

For so great is (it) begun,  
Never will it be ended,  
I swear it on my conscience.

## NOAH

Now the ship is built  
2410 Fair and good to my pleasing.



THE CREACON OF THE WORLD.

a bub ehan a vestas  
drewhy quick ym orthe coppow  
chattell ethyn keketfrys  
dew ha dew benaw ha gorrawe

*[The ark redy and all maner of beastis and fowles to  
be putt in the ark]*

SEM

2415 nynges beast na preif in beyse  
benaw ha gorawe omma  
genaf thewhy yma dreys  
in lester ytowns ena

*[Let rayne appeare]*

CHAM

a dase lemyn gwrewh parys  
2420 an lyw nangew devethys  
yma lowar dean in beyse  
kyns lemyn sure a gowjas  
ages bos why gucký

pan wressowh gwyl an lester  
2425 omma prest in ereys an tyer  
moer vyth nyngesa defry  
the doen in ker

JAPHETH

geas a wressans annotha  
dowte sor dew nyngessa  
2430 thothans nena me a wore<sup>1</sup> gwyer

NOVE

fo. 26 a. an lywe nangew devethis  
may thew da thyne fystena

<sup>1</sup> MS. woja.

Of every kind of beasts  
Bring ye quickly to me by couples,  
Cattle, birds likewise,  
Two and two, females and males. .

## SHEM

2415 There is not beast nor worm in (the) world,  
Females and males here,  
(But) by me to you are brought  
In (the) ship behold them there.

## HAM

O Father, now make ready!  
2420 The flood is now come.  
There are enough of men in (the) world  
Before now surely said  
That you were foolish;

When you did make the ship  
2425 Here just in (the) midst of the land,  
There was not any sea really  
To carry her away.

## JAPHET

A jest they made of it:  
Fear of God's wrath there was not  
2430 To them there, I know truly.

## NOAH

The flood now is come  
So that it is good for us to hasten:

pub beast oll ymma gyllys  
 in lester thaga kynda  
 2435 dell yw ornys thymo ve

Kewgh abervath ow flehys  
 hages gwregath magata  
 ogas an Noer ew cuthys  
 der an glawe es awartha  
 2440 te benyn abervath des  
 ow der bethy a vynta

## NOYES WIFF

res ew sawya an pyth es  
 nyn dale thym towlall tho veas  
 da ew thyn aga sawya

2445 I costyans showre a vona  
 an keth tacklowe es omma  
 noy teake te a wore hedna

## NOYE

*[a raven & a culver ready]*

nangew mear a for pur wyer  
 aban gylsen sight an tyre  
 2450 rag henna thyn ke<sup>1</sup> brane vrase

*[let the raven fle and the colver after]*

nyedge in ker lemyr ha myer  
 terathe mar kyll bos kevys  
 hag an golam in pur sure  
 me as danven pur vskys  
 2455 sight an noer mar kill gwelas

## FFATHER IN HEAVEN

marowe ew pub tra eja  
 sperys a vewnans vnna

Every beast is gone  
 Into (the) vessel according to their kind,  
 2435 As is ordained to me.

Go ye within, my children,  
 And your wives as well:  
 The earth is nigh covered  
 Through the rain that is above.  
 2440 Thou woman, come within:  
 Wouldst thou quite drown me?

## NOAH'S WIFE.

Needful is it to save what there is.  
 I ought not to throw away —  
 Good it is for us to save them.  
 2445 They cost a shower of money,  
 The same tackles that are here —  
 Fair Noah, thou knowest that.

## NOAH

Now is it much of way, full truly,  
 Since we lost sight of the land  
 2450 Therefore for me go, Raven (lit. 'great crow').

Fly away now, and look  
 If land can be found,  
 And the dove very surely  
 I will send her very quickly,  
 2455 Sight of the earth if she can see.

## FATHER IN HEAVEN .

Dead is every thing wherein was  
 Spirit of life:

me a worhemyn whare  
 . . . than glawe namoy na wrella

*[The culver cometh w<sup>th</sup> a branche of olyf in her mouthe]*

## Nov

2460 Then tase dew rebo grassyes  
 an golam ew devethys  
 ha gensy branche olyf glase

arall bethans delyverys  
 does ny vydnas an vrane vras  
 2465 . neb caryn hy a gafas

nangew ogas ha blethan  
 aban dallathfas an lywe  
 marsew bothe dew y honyn  
 neb ew gwrear noer ha neef  
 2470 tha slackya an kyth lyw brase

y vothe rebo collenwys  
 omma genan ny pub pryes  
 kekefrys ha mabe ha tase

## FFATHER IN HEAVEN

noy me a worhemyn theis  
 2475 ke in meas an lester skon  
 thethe wreag hathe flehys keffrys  
 ethyn bestas ha pub lodn

## Nov

fo. 26 b. meare worthyans thyes arluth nef  
 te a weras gwadu ha creaf  
 2480 in othom sure panvo reys

den in mes bean ha brase  
 chattall ethyn ha bestas  
 myns a ve in lester dres

I will command anon  
To the rain that it do no more.

## NOAH

2460 To the Father God be thanks!  
The dove is come,  
And with her a branch of green olive.

Be another let loose:  
Come the raven would not:  
2465 Some carrion she has found.

Now it is nigh a year  
Since (the) beginning of the flood.  
If it be (the) will of God Himself.  
Who is Maker of Earth and Heaven,  
2470 To slacken the same great flood,

His will be fulfilled  
Here with us always,  
Likewise both son and father.

## FATHER IN HEAVEN

Noah, I command thee  
2475 Go out of the vessel forthwith,  
Thy wife and thy children likewise,  
Birds, beasts and every bullock.

## NOAH

Much worship to Thee, Lord of heaven,  
Thou hast helped weak and strong  
2480 In need surely when it is needful.

Let us come away, small and great,  
Cattle, birds and beasts,  
All that were brought into (the) vessel.

*[An alter redy veary fayre]*

yn dewhillyans pehosow  
 2485 grwethill alter me a vydn  
 me a vidn gwythyll canow  
 ha sacryfice lebmyn  
 radn chan a bub sortowe  
 keffrys bestas hag ethyn  
 2490 gans henna thy honora

*[Som good church songes to be songe at the alter*

ha rag hedna gwren ný cana  
 in gwerthyans þen tase omma

*and frankensens]*

#### FATHER IN HEAVEN

hebma ythew sawer wheake  
 hag in weth Sacrifice da  
 2495 pur wyer noy ef thymbma a blek  
 a leyn golan pan ewa  
 thyma ve gwryes

rag hedna sure me a wra  
 Benytha woða hebma  
 2500 in ybbern y fyth gwelys

*[a Rayne bowe to appeare]*

an galbm thavas in teffry  
 pesqwythe mays gwella why hy  
 remembra a hanaf why  
 me a wra bÿs venarye  
 2505 trestge thyma

distructyon vythe an parna  
 benytha der thower ny wra  
 wos destrea an bysma  
 ha rag hedna

In atonement for sins  
2485 I will make an altar;  
I will make songs,  
And sacrifice now  
Some kinds of all sorts;  
Likewise beasts and birds,  
2490 With that to honour thee.

And for that let us sing  
In worship to the Father here.

#### FATHER IN HEAVEN

This is a sweet savour  
And also a good sacrifice;  
2495 Right truly, Noah, it pleaseth me,  
Since it is with loyal heart  
Made unto me.

Therefore I will surely make  
A blessing after this.  
2500 In (the) sky it shall be seen.

The rainbow really  
That you see it always,  
Remind you of me  
I will for ever;  
2505 Trust thou to me.

Any destruction such as that  
Never by water shall I make  
On account of destroying this world;  
And therefore



- 2510 cressowgh collenwouh keffrys  
 an noer vyes a dus arta  
 pub ehan ha beast in byes  
 puskas in 'moer magata  
 a v' thewgh susten omma
- 2515 nynges tra in bysma gwryes  
 mes thewhy a wra service  
 bethowh ware na vò lethys  
 mabe dean genawhy neb pryys
- ha mar petha in della
- 2520 me a vidn ye requyrya  
 a thewla an kethe dean na  
 y woose a theffa scullya  
 yn havall thymma obma  
 ymadge dean gwregaf shapya
- 2525 mar am kerowgh dell gotha  
 why a wra orthaf cola

## Nov

- fo. 27 a. ny a vidn gwyll in della  
 del ewa dewar theny  
 ha thethe worthy a rag nefra
- 2530 par dell ew agen dewty

- an kethe jorname ew de  
 zen tase dew rebo grassyes  
 why a wellas pub degre  
 leas matters gwarryes
- 2535 ha creacon oll an byse

- In weth oll why a wellas  
 an keth bysma consumys  
 der lyvyow a thower pur vras  
 ny ve udn mabe dean sparys
- 2540 menas noy y wreag hay flehys

2110 Increase ye, fill ye up likewise  
 The earth-world with folk again.,  
 Every kind of beast in (the) world,  
 Fishes in (the) sea as well,  
 Shall be to you sustenance here.

2515 There is nothing in this world made,  
 But to you shall do service:  
 Beware lest there be slain  
 A son of man by you at any time.

And if it be so,  
 2520 I will require him  
 Of (the) hands of that same man  
 Who shall come to spill his blood.  
 Alike to me here  
 Man's image I shaped.  
 2525 If you love me as behoveth  
 You will hearken to me.

### Now

We will do so,  
 As it is a devoir to us,  
 And worship thee for ever  
 2530 As is our duty.

This same day is a day,  
 (To the Father God be thanks.)  
 You have seen every degree,  
 Many matters played,  
 2535 And all (the) creation of the world.

Also ye all have seen  
 This same world consumed  
 Through floods of water very great:  
 There was not one son of man spared,  
 2540 Except Noah, his wife, and his children.

dewh a vorowe a dermyn  
 why a weall matters pur vras  
 ha redempe[y]ou: grauntys  
 der verey a thew an tase  
 2545        tha sawya neb es kellys  
  
 mynstrels growgh theuy peba  
 may hallan warbarthe downassya  
 2548        del ew an vaner han geys

*Heare endeth the Creacōn of the worlde w<sup>th</sup> noyes flude wryten  
 by William Jordan: the XIIth of August 1611.*

Come ye to-morrow in time:

Ye shall see matters very great,  
And redemption granted,

2545 Through mercy of God the Father,  
To save (him) who is lost.

Minstrels, do ye pipe to us,

That we may together dance,

2548 As is the manner and the jest.

## N O T E S.

- L. 2. *dowethra* from *doweth*, *doweth* = W. *diwedd* 'end' and *ma* 'place' = O. Ir. *mag*, Gaul. *magus*. So *trig-ra* 1, 15, *diwerth-ra* 84, *powes-ra* 416.
- L. 4. *ary* 'is' for *a ryth* (*a* + *byth*) 1914.
- L. 6. *idn* 'one' = *idn* 11, 1759, 1969, 2445. A fuller form is *onyu* 34, 343, 2182, *wonyu*<sup>1</sup> 389. The other cardinal numbers which occur in this play are:—
2. *dear* (masc.? *dear rabe* 1056, 1234, *dear pillar* 2180, *dear gweth* 967). *dor*, *dye*, *de* (fem.? *dor glyen* 188, *dor wraig* 1344, *dor la* 2524, *dor luges* 1647, *dor ran* 1708, *dor arall* (*sprusan*) 1852, *dear ha deor* 2414, *dym fridy* 1853 = *dor freyge* 1933, *de cran* 1836. plur. *deryes* 2200, *copplow* 2412.
  3. *try* masc. 36, 343, 1958, *try person* 6, *try fersons* 1960, *taye* fem. 1923, *taye* 1844, *tayer* 2087.
  5. *pymp* 1861, 2103, *pymp* 1894.
  6. *wha* 413 (*whagh* 4<sup>th</sup> Commandment).
  9. *naw* 27, 248, 1976, *nawc* 292, 299.
  10. *deak* 1977, *deay* 2265.
  12. *dowthack* 1980.
  20. *egans* 1976, *ugans* 2101, *ygans* 1980.
  30. *deakwarnegans* 1977, *deagwarnygans* 2265.
  32. *dowthack warnygans* 1981.
  50. *hantercans* 2262.
  60. *try ugans* 2102.
  65. *try ugans ha pymp* 2102, 2103.
  100. *cans* 1861, 1894, 1915, 2102.
  365. *try cans try ugans ha pymp* 2102, 2103.
  900. *naw cans* 1976.
  930. *naw cans ha deakwarnegans* 1976.
  1000. *myell* 1562, 1861, 1894, 2305; plur. *myllyow* 740.
  5500. *pymp myell ha v. cans* 1894.

<sup>1</sup> Cf. Lith. *v-ėnas*. Lett. *w-ėnas*. So in English *one* is pronounced *w-on*.

The ordinals are as follows:

1. *kensa* 36, 48, 2089, *kyhsa* 73.
2. *second* 51 (*nessa* Genesis 1. 8).
3. *tryssa* 59, 92.
4. *peswera* 100.
5. *pypas* 106.
7. *sythras* 415, 1437, 2099.
10. *degras* 1085.

'Sevenfold' is expressed by *vij plag* 1614, *vij plague* 1378, where *plag*, *plague* (Mid. C. *plek*) = Lat. *plica*, and 'Seven times' is made by *vij gwythe* 1537, where *gwythe* = Ir. *fécht*.

- L. 7. *kys-rayna* 'to reign together' re-occurs *infra* 1961. So *kys-rewa* 'to live together' 1314. The prefix *kys-* = O. Corn. *cet-* (*chetra* gl. conventus yel conventio, Vocab.), W. *cyd*. *Bys-rickan* = Bret. *bizrikenn*.
- L. 10. *ython* = the prefix *yth* + *on*, the 1. pers. plur. pres. indic. of *of* 'I am', which occurs (*ythof*) with the same prefix in L. 445.
- L. 14. *skon* 'forthwith' = NHG. *schon*: *ruse* seems a blunder for *gruse*; for *ow* does not cause vocalic infection. But *ow ras* occurs in R. 1584.
- L. 20. *skavall* from Lat. *scabellum* like *scavel* in the Vocab.
- L. 29. *canhasure* pl. of *cannas* 'messenger' = W. *cennad*.
- L. 61. *artheclath* 'lordship' for *arlethath* (*arbit[h]* gl. dominus, Vocab.), [more probably *archelath* 'archangels'; see *clath* 'angels' in L. 65. N.]
- L. 74. *sone* 'bless', inf. *soma* 414 = W. *sygno*, Ir. *schad*, NHG. *segen*, Engl. *sain*, all from Lat. *signare*, scil. with the cross.
- L. 79. *bosof* (also in ll. 116, 123, 133, 225 = *bosof* 128) is *bos* 'to be' with *-af*, here apparently a suffix after the possessive pronoun *ow*.
- L. 82. *gyorn* 'sky', *gybern* 2500 = *eborn* O. 18 = *huibren* (gl. *nubes*) Vocab. = W. *wybren*.
- L. 90. *elyn* = W. *ellain* 'radiant', 'splendid'.
- L. 96. *blonogath* = *bolungeth* O. 873, 1165, 1277 for \**volunseth*, \**volunteth*. From Lat. *voluntas*.
- L. 99. *seyl* = W. *sawl* 'such', is spelt *suel*, *suell* in P. 2, 1 and 119, 4.
- L. 104. *ry* in *ry-ma* = W. *rhyn*. With *gonethys* cf. *wanothans* 320 and *gunithiat* ereu (gl. *agricola*) Vocab.
- L. 107. *falladonc* pl. of \**fallad*, afterwards *fallas* 'a failing'.
- L. 118. *bean* (a dissyllable) for *behan*, *beghan*. W. *bychan*. Ir. *becc* 'little'.
- L. 120. *pen-sericke* 'prince' = *pen-devig* (gl. *princeps*) Vocab. W. *pen-defig*.
- L. 125. *ow colloye* 'a-shining', from *yollowye* with the usual provection of the initial medial after *ow*. So *ow cortas* 'waiting' (*gortas*) 960, *ow carma* 'crying' (*garma*) 1580, *ow crowetha* 'lying down' (*gro-wetha*) 1607, *ow crowniya* 'granting' (*growntya*) 1941, *ow pewa*

# NOTES.

- 'living' (*bewa*) 1521, *ow pose* 'being' (*bose*) 2125, *ow toos* 'coming' (*doos*) 2164, *ow tontya* 'doubting' (*doctya*) 1540, *ow tysquethas* 'showing' (*dysquethas*) 1873. Other instances of provection occurring in the present drama are: after *mar* or *mar-a*, *mar qwereth* 'if thou dost' (*qwereth*) 220, *mara qerrewgh* 2143, *mara qerees* 577, *mara callaf* 'if I can' (*gallaf*) 442, 1444, *mar callaf* 466, *mar kylleth* 1826, *mar kill* 2455, *mara custa* 'if thou knowest' (*\*gusta*, *\*gudhsta*) 2331, *mar petha* 'if it be' (*betha*) 2519; after *a*, *a cuffan* 'if I had known' (*guffan*, *goth-fen*) 672, *a callan* 'if I could' (*gallan*) 785; after *y* or *yth*, *y whressan* 'I should do' (*qweressan*) 585, *y whreth* (*qwereth*) 635, *y whon* 'I know' (*gon* = Skr. *vindāmi*) 860, *yth towty's* 'I feared' (*docty's*) 798.
- L. 149. *abashe* is translated 'above' on Keigwin's authority. [Is it not rather *abafhe*, borrowed from the English? N.]
- L. 158. *lowse* = Bret. *louz* 'sale'.
- L. 188. *dew glyen* 'two knees', an instance of the Cornish practice of prefixing the numeral '2' to the parts of the body which occur in pairs. So *dew lugas* 'two eyes' 1647, *deffan* 1910, *devran* 1836 'two breasts' (*de* + *bran*, *bron*), *dye fridg* 'two nostrils' 1853 = *dew fregge* 1933.
- L. 252. *worffen* (= *worran* 2118, *worffin* 884), a mutation of *gorfen* = W. *gorphen*, Ir. *forchem*.
- L. 254. *ay* = the Welsh interrogative particle *ai*.
- L. 270. *trehytchya* re-occurs infra l. 1582.
- L. 294. *mergh* (pl. *mirhas* infra, 1985) = W. *merch*, Lith. *mergà*, *mergèle*. *Mare* = Ir. *mug* gen. *moga*, Goth. *magus*. Hence *moves* 'girl' D. 1877, pl. *moryssye* infra, 1455; and perhaps in l. 295 we should read *moz* = *moos* 1390.
- L. 320. *wanōthans* better *wonethans* (*gonethans*). But why the vocalic inflection of the initial *g* found in *goneth* 432 &c.?
- L. 321. Note the prosthetic *y* in *yef* 'he' and *ye* 'his' l. 323, 'its' 1088.
- L. 354. '*y<sup>m</sup>*' is to be read *dhym* 'to me'. So '*y<sup>m</sup>*' in l. 475.
- L. 406. *marth* for *margh* = *march* (gl. *equus*) Vocab. Ir. *marc*, Gaulish acc. *magax* = Ohg. *marach*, f. *meriha*. Mhg. *march* (*mare*), Ebel.
- L. 410. *pengarnas* pl. of *pengarn* = W. *pengernyn* 'gurnard': *selyas* pl. of *seli* (gl. *anguilla*) Vocab.
- L. 411. *dybbians* 'distinct' Keigwin: *pur thybbiance* 1932.
- L. 458. *sevyllake* W. *sefyllan*.
- L. 485. *theglyn* a mutation of *deglyn*, which occurs with the initial pro-  
 vected in D. 3048: cf. too *ow teglene* D. 1217. According to the  
 Rev. R. Williams this is from the negative particle *de-* and *gleny*  
 'to adhere'.
- L. 495. *fatla* 'how', apparently from *pa* 'what' and *della* = *del-na*,  
*delu-na* 'that manner'. In 2318 *statla* seems a blunder for *fatla*.

- L. 520. *dowethy* is perhaps connected with *deweth* 'end'.
- L. 530. *gta* 'is' (occurs also in ll. 541, 1155, 1240, 1298, 1559, 1564, and appears to be formed from the prefix *gth* and the verb subst. *ta*, which occurs in the Juvenius-codex compounded with *ar* (*arta* gl. *superest*). See also l. 362 and 364. [Qu. rather *otta* 'see'. N.]
- L. 531. *mayteth* = *mahtheid* (gl. *virgo*) Vocab. O. Ir. *macdact* in *romac-dact* gl. *superadulta*, *virgo*.
- L. 569. *awel* 'gospel' from *crangelium*, as *el* from *angelus*. The *geaweil* (gl. *evangelium*) of the Vocab. is certainly a mistake for *aweil* which occurs, spelt *aweyl*, in R. 2464, 2482, and, spelt *awayl* in D. 551, 924. Compare Bret. *auiel* pl. *auielou*, Buh. 50, 52.
- L. 598. *uffya* a mutation of *guffya* ex *\*gothfya* cf. *re woffe* 'may he know' O. 530 = *godh-fe* (VID, BUI).
- L. 603. *cooth* from AS. *cūð*. So *den uncūth* (MS. *denunchut*) gl. *advena* Vocab. = *dean uncouth* 'a stranger' in the Cornish versions of the fourth Commandment.
- L. 672. *cuffan* proved from *guffan* = *\*godhfan*, *gothfen* D. 1297.
- L. 682. *greſnye* a mutation of *creſnye*. W. *craſain*.
- L. 711. *gornvall*, better perhaps *gorvol*: cf. W. *gorfoli* 'to flatter' = *gor + moli* 'to praise', Ir. *molad*.
- L. 737. *tomma* for *attomma* 918.
- L. 813. *mal bew* occurs also in 1290 and 1459, and cf. perhaps *malbe vanna* 2328.
- L. 858. *om-gwethen* 'let us clothe ourselves', a reflexive verb formed by the prefix *om-*, W. *gm-*, Br. *em-*. So *om-brovas* 'I have proved (*provas*) myself' 920. *om-wetha* 'to keep (*gwetha*) oneself' 1047, *un-heluf* 'I cast (*ucheluf*) myself' 1211 (cf. *omelly* 1114), *om-sawya* 'to save oneself' 2373.
- L. 881. *abon golsta . . . hu gwythyll* lit. 'since thou hast heard and to do'. This is the Cornish (and Welsh) idiom when two verbs are connected by 'and'. Compare the English 'Let their habitation be void, and no man to dwell in their tents'. Psalm lxix, 26 (Prayer-Book version). See my note on the 'Passion' St. 175, l. 2.
- L. 917. *croppya* = *cropye* P. 134, 3, where it seems to mean 'pierce'. Cf. the Engl. 'to crop up'.
- L. 920. *dyack* a mutation of *tyack* = O. Corn. *\*tioc* pl. *tiogou* Vocab.
- L. 939. *na part* for *neb part*.
- L. 965. *cletha dan* 'a sword of fire' (*tan*, Ir. *tene*). Here note the vocalic infection of the initial of *tan* — the reason being that *cletha* (W. *clledyf*, O. Ir. *claideb*) is a fem. *ā*-stem. Similarly *fynten woys* P. 242, 2 'a fountain of blood' (*goys*), *kymmys ras* 'such a quantity of graces' (*gras*) O. 1745. So a fem. *iā*-stem like *myl* (= Ir. *míle*) 'thousand', vocalically infects the governed substantive: *myl woly* 'a thousand of wounds' (*goly*), R. 998, *myl vyl* 'a thousand of



- thousands' R. 142, *myl vap mam* 'a thousand of sons (*map*) of mothers' O. 324. So in Irish: *míle chemenn* 'a thousand of paces' Southampton Psalter, University Library, Cambridge. The same phenomenon occurs in Breton: *poan benn* 'a pain of (the) head' (*penn*).
- L. 967. *dothans* 'to them' (also in L. 2430) = W. *iddynt*. The usual forms are *dhedhe*, *dedhe*.
- L. 974. *ballas* (leg. *balas*) a mutation of *palas* 1033 'to dig', W. *paliad*, Ir. *CAL* in the reduplicated form *cechlatar*<sup>1</sup> 'they dug', *tochlainn* (*do+fo+calaim*) 'I dig': cf. Lat. *pala*.
- L. 1037. *netha*, Bret. *neza*, W. *nyddu* 'to spin', *νῆθαι*, *νέειν*, *nere*.
- L. 1040. *ethlays* (= *ellus* 1055) 'alas', an example of an attempt to the sound of the Welsh and Cornish *ll*. So *tarethlys* D. 551 (W. *tafellu*) *Bechethlen* O. 2588.
- L. 1069. *han n-ohan* 'and the oxen' (W. *ychen*, O. Bret. *ohen*, Goth. *auhsans*, Skr. *ukshanas*). The apparently prosthetic *n* also occurs in P. 206, 3: *dhen n-edhyn* 'to the birds' and P. 134, 3: *dhen n-empynnyon* 'to the brains'. It appears to correspond with the second *n* (*d*) of the O. Irish *dumnaib*, *dundaib* 'to the'.
- L. 1090. *bern* = *bern* 'grief' D. 2933 &c. Bret. *bernout*, ne *vern* két 'it is of no consequence', Norris, (Cornish Drama II, 210. Ir. *brón*.
- L. 1105. *crothacke* = W. *crothuwy* 'big-bellied'.
- L. 1114. *may th-omelly* (better *may th-omwhele*). This is also a Breton idiom. See my note on the 'Passion' 14, 3. *Kylbyn* (so the rhyme requires us to read the *kylban* of the MS.) for *kylben*, from *kyl* 'back' = *chil* (gl. *cervix*) Vocab. W. *cil*, Ir. *cúl*, and *pen* 'head', 'top', cf. *pol cil* 'occiput'.
- L. 1122. *cossythyrns* = W. *cystuddiant*, from *cystudd*, a loan from Lat. *custódia* (*cust-ódia*).
- L. 1152. *awlethis* = *aflythys* D. 451. W. *aflwydd* 'misfortune'.
- L. 1168. *er ow gew*; cf. *er agen gew* 1043, *gwene* 2136. *Gew* is identified by the Rev. R. Williams with W. *gwae* 'woe'. But cf. W. *gwaw* 'pang'.
- L. 1173. *deffryth* = W. *difrwyth* 'feeble'.
- L. 1225. *deuhanhees* part. pass. of *duwenhe* R. 1415 is equated by Rev. R. Williams with W. *duchanu* 'to lampoon'. The subst. *dewan* (W. *duch* 'sigh' 'groan'?) occurs *infra* 1233.
- L. 1243. *cavow* (also *infra* 1352) = Bret. *caffou* 'solicitudes'. Buh.
- L. 1254. *bys-voye* = *byth* + *moy* 'evermore'.
- L. 1303. *motty* = *mos* 'to go' + *thy* 'to his'.
- L. 1305. *bram* 'crepitus ventris', (also *infra* 2378) = Ir. *breim* which

<sup>1</sup> O'Clery, in whose Glossary this interesting form is found, modernises it into *ceachladar*.

- occurs in the proverb *Is feðrr breim ná cnead* 'melior crepitus ventris suspirio. Is *bram* for \**brug*-m (cf. Ir. *bruigiú*, gl. *pedo*) root **BHRAG**, Lat. **FRA(N)G**, Engl. *break*? or it is connected with *βρέμω*?
- L. 1332. *hoer* 'sister' = *huir* (gl. *soror*) Vocab. Bret. *c'hoar*, Ir. *siar*.
- L. 1352. *methaf y dy* cf. *me a levar heb y dye*, *infra*, 1629.
- L. 1354. *anothans* 'of them' also occurs *infra* 1458, 1492, and is the O. Welsh *onadunt*, now *onuddynt* 'of them'.
- L. 1386. *venys*, a mutation of *menys*, borrowed from Lat. *minutus*. So in O. Welsh *munutolau* gl. *fornilia*.
- L. 1446. *hendas* (pl. *hendasow* 1479) = *hendat* (gl. *avus*) Vocab. From *hen* 'old' = Ir. *sen* and *tat* 'father' of *τέτα*?
- L. 1471. *lodn* 'bullock', the modern form of *lon*, which occurs *infra* 1569, is = the Gaelic *lon*, explained 'elk' in the Highland Society's Dictionary.
- L. 1488. Observe the pleonastic pronoun in this line. So in ll. 2453, 2454: *an golum me as danven* 'the dove I will send her', and in ll. 1830, 1831: *ow brodar cayne me an gweall ef* 'my brother Cain I see him'. So in Breton: *eguidot Jesu me an suppli* Buh. 194, 'Jesus I supplicate him for thee'.
- L. 1490. *gwylls* 'wild' = W. *gwyllt*, Goth. *viltheis*.
- L. 1491. *sethaw*, better *sethow* 1493, pl. of *seth* l. 1553 = O. Ir. *saigit*, Lat. *sagitta*.
- L. 1512. *haw thas adam y volath* lit. 'and my father Adam his curse'. So in l. 2024 *an chorll adam y drygva*: 'the churl Adam his dwelling'. See for other Cornish examples of this idiom in my edition of the 'Passion' note on St. 3, l. 2. So in English: 'for Jesus Christ his sake' in the Collect for all conditions of men, and 'I did promyse hym x l. sterling to pray for my father and mother *there* sowles', Letter written in 1528 cited in Bagster's *Herapla* Introd. p. 44. For examples of this practice in the Romance languages see Diez III, 70 (2<sup>d</sup> ed.).
- L. 1545. *gyummyas* 'leave' a mutation of *kymmyas* (*kemeas* P. 230, 2, *cummyas* D. 3146) = Ital. *commiato*.
- L. 1603. *defulebys* (also in 1664, 1665) from the negative particle *de* and *hevelep* 'form', a derivative from *haval* = Lat. *similis*, Gr. *ὁμαλός*.
- L. 1611. *care* = *car* (gl. *amicus*) Vocab. Br. *kâr* 'relative'.
- L. 1687. *lam* 'a leap'. W. *llam* (O. Welsh *lamnam* gl. *salio*), Ir. *léim*, Goth. and Engl. *lam-b*.
- L. 1702. *hengyke* = *hengog* (gl. *abavus*) Vocab.
- L. 1721. *lawan* = *lawethan* 'fends' (?) R. 139.
- L. 1724. *tomdar* = *tunder* (MS. *tunder*) gl. *calor*, Vocab.
- L. 1743. *hans*. I conjecture to be for \**hens* (= Bret. *hent*) *hins* (in *camhinsic* gl. *injuriosus*, *eun-hinsic* gl. *justus*, Vocab.), Ir. *sét*, Goth.

- sins*. [But cf. *yn haus* 'down' O. 1750, and *haus* in Pryce's Vocabulary.]
- L. 1748. *allow*, better *alow*, pl. of *ooll* l. 1763. W. *ol* 'track'.
- L. 1828. *gwrethow* pl. of *gruait[h]en* (gl. radix) Vocab., W. *gurreiddyn*.  
Cf. Skr. root *ṛdḥ*, *ṛiṣa* *ex* *ṣṛiḍia*, Lat. *radix*, Goth. *vaurts*.
- L. 1829. *resacke* = *redeḡ* in *redeḡ-va* (gl. cursus) Vocab. Cf. Mid. Welsh *reded* 'currere', Z. 518. O. Ir. *rith*.
- L. 1919. *nam* = W. *nam* 'exception'.
- L. 1973. *mall* = W. *mall* 'desire'.
- L. 1976. *bloth* 'year' = W. *blwydd*, Bret. *bloaz*, Ir. *bliadan*.
- L. 2012. *gegen* a mutation of *kegen* = *keghin* (gl. coquina): Vocab.
- L. 2081. *gveras* = *gueret* (gl. humus) Vocab. W. *gwered*.
- L. 2137. *gweue* = W. *gräue* 'pang'? See note on l. 1168.
- L. 2199. *pekare* = *pokara*, which occurs in one of the Cornish versions of the Paternoster *gava do ny agan cabmow pokara ny gava* 'forgive us our sins as we forgive'.
- L. 2200. *deryes* 'twos' = W. *devoedd*.
- L. 2201. *ke-havall* = Ir. *co-smail*, Lat. *con-similis*.
- L. 2242. *brentyn* (also *bryntyn*) = W. *brenhyn* 'king', which is often wrongly compared with Gaulish *Brennus*.
- L. 2260. *kerellyn* = *kerellen* 2262, W. *cyf-elin* 'cubit': from *cer-* and *elin* (gl. ulna) Vocab. Goth. *alcina*, *ōltern*, *ulna*.
- L. 2266. *a dhellarg* = Br. *a di-lerch*, from *lerch* 'trace': cf. *war tu dylarg* O. 961.
- L. 2282. *boell* 'axe' = O. Welsh *bahell*, *bael* (in *lau-bael*), O. Ir. *biúil*. Ohg. *bihal*, *pihal*, *bigil*, *pigil* (Ebel), Engl. *bill*.
- L. 2299. *whath* for *wheth* (see l. 347) = W. *chwythya*.
- L. 2304. *hothman* a mutation of *rothman* 'acquaintance', 'friend', from Engl. *coth*, *couth* 'known' (O. S. *cūð*) (see note on l. 603) and *man*. *Coth-man* is thus the opposite of *den unrúth* (MS. *unchut*), gl. *ad-vena*.
- L. 2398. *eball* = *ebol* (gl. pullus) Vocab., a derivative from O. Celtic *\*epos* (in *Epo-mulos*) = Lat. *equus*, Gr. *ἵππος*, Ir. *ech*, Skr. *agva*, O. Sax. *ehu*.
- L. 2403. *polta* is perhaps = *pols* + *da* 'good'.
- L. 2425. *creys* (also *cres*, *crys*) 'middle', is identified by the Rev. R. Williams with Ir. *cride* 'heart'.
- L. 2480. *reys* = Bret. *reiz*, Mid. Welsh *reis*, *reith* = Ir. *recht*, Lat. *rectus*, Goth. *raihts*.
- L. 2531. *de* 'day' for *deth* = W. *dydd*, Bret. *deiz*. [Rather the participle of *dones* 'to come': altered from *des* to preserve the rhyme. The meaning will be 'This same day has come'.]

## E R R A T A.

- P. 2, 8 *for* 'sent to me' *read* 'to me sent'  
 24 *for* 'mýghea' *read* 'moýghea'
- 3, 4 *for* 'drama' *read* 'dramas' . . .  
 10 *for* 'consequently interchanged' *read* 'consequently dropt,  
 added or interchanged'  
 13 *after* 1573 *insert* 'blygh 'wolf' 1149'  
 26 *add* 'So in Icelandic double n after ei, è, í, ó, ú and æ is  
 sounded like dn. For example *einn* 'one' is pronounced *eidn*  
 = Corn. *idn, udn*.'
- P. 4, 7 from bottom, *for* 'transcribed' *read* 'transscribed'
- P. 8, 52 *for* 'moý' *read* 'moý'. l. 58 *for* 'tha' *read* 'tha[m]'
- P. 9, 29 *for* 'sent to me' *read* 'to me sent'
- P. 10, 73 *for* 'jorne' *read* 'jorna'
- P. 15, 129 *for* 'a glittering' *read* 'a-glittering', so in p. 21, l. 223.  
 130 *for* 'in the case' *read* 'in (the) case'
- 16, 162 *for* 'payves' *read* 'paynes', and as to *yfyth* compare D.  
 128.  
 168 *for* 'terlentry' *read* 'terlentrý'
- 18, 184 *add in margin* 'fo. 3 a.'  
 193 *for* 'golla' *read* 'golha'
- P. 19, 191 *for* 'a throne' *read* 'a highest throne'
- P. 21, 231 *after* 'Now' *insert* 'thou art'
- P. 23, 251 *for* 'a mourning' *read* 'a-mourning'. l. 254 *read* '(the) son'  
 270 *trehytcha* may here perhaps be translated 'overweigh', see  
 Cotgrave s. v. *trebucher*.
- P. 26, 300 *for* 'lucyfer' *read* 'lucyfer'
- P. 30, 344 *for* 'tus' *read* 'tas'. l. 358 *for* 'may' *read* 'may'
- P. 31, 344 *read* 'Son in Trinity'
- P. 33, 395 *for* 'was' *read* 'is'
- P. 35, 410 *read* 'Gurnets (and) Eels'. l. 414 *for* 'bless' *read* 'saine'
- P. 39, 460 *for* 'a burning' *read* 'a-burning'
- P. 40, 480 *add in margin* 'fo. 6 b.'
- P. 42, 527 *for* 'zethy' *read* 'zethý'
- P. 43, 508 *for* 'hence' *read* 'thence'  
 520 *for* 'Ah' *read* 'Wilt thou'. l. 530 *for* 'lo! it (is)' *read* 'is'

- P. 44, l. 555 *for* 'wheres' *read* 'wheras'
- P. 45, l. 541 *for* 'see it' *read* 'is'
- P. 46, l. 564 *for* 'vethol' *read* 'vetholl'. l. 577 *for* 'gwrees' *read* 'qwrees'
- P. 48, l. 605 *for* 'accomptys' *read* 'acomptys'. l. 608 *for* 'deuisse' *read* 'deuyse'
- P. 50 in the stage-direction *for* 'angery' *read* 'angery'
- P. 54, l. 686 *after* 'heb' *insert* 'y'
- P. 55, l. 686 *for* 'a' *read* 'his'
- P. 56, l. 693 *for* 'verry' *read* 'verry'
- P. 58, l. 736 *for* 'henma' *read* 'hemma'; and in the note *for* 'gaya' *read* 'gaye'
- P. 59, l. 718 *after* 'from' *insert* 'the'
- P. 61, l. 760 *for* 'a singing' *read* 'a-singing'
- P. 63, l. 764 *for* 'proffered' *read* 'proved'
- P. 64, l. 805 *after* 'gansa' *add* '[MS. ganso]'. l. 813 *for* 'ny' *read* 'ny'
- P. 66, l. 822 *delete the second* 'yea'. l. 836 *read* 'thebbry'
- P. 67, l. 822 *delete the second* 'yea'
- P. 70, l. 887 *read* 'falsurȳe'
- P. 72, l. 897 *read* 'moȳghea'
- P. 73, l. 905 *read* 'a-burning'. l. 909 *for* 'snake' *read* 'worm'. l. 912 *for* 'Serpent' *read* 'worm'
- P. 76, l. 953 *after* 'fus' *insert* 'guryes'
- P. 77, l. 953 *after* 'wast' *insert* 'made'
- P. 78 in the stage-direction, l. 5 *read* 'dystaf'
- P. 80, l. 1018 *for* 'kemys' *read* 'kemmys'
- P. 82, note 2 *delete* '?'
- P. 84, l. 1065 *for* 'cayne' *read* 'cayme'
- P. 85, l. 1055 *for* 'that' *read* 'the'
- P. 86, l. 1084 *for* 'lesky' *read* 'lesky'. l. 1090 *for* 'cowge' *read* 'cooge'. l. 1092 *for* 'leskye' *read* 'leskye'
- P. 88, l. 1117 *for* 'chala' *read* 'challa'
- P. 89, l. 1112 *after* '(?)' *insert* 'surely'
- P. 93, l. 1149 *after* 'Perhaps' *insert* 'a wolf', and *add to the note* 'blygh is for bleith (W. blaid) as segh 'arrow' l. 1573 is for seth.' l. 1155 *read* '(The) voice of (the) death of Abel' and compare Genesis IV, 10.
- P. 96, l. 1194 *for* 'y' *read* 'ȳ'. In margin *for* '13 a.' *read* '13 b.'
- P. 97 note, *for* '195' *read* '1195'
- P. 100, l. 1248, *insert in margin* 'fo. 14 a.'
- P. 104, l. 1298 *read* 'A cayne cayme'. l. 1303 *read* 'mottȳ'
- P. 105, l. 1305 *for* 'a' *read* 'the'
- P. 110 *for* 'CAYNE' *read* 'CAYME'. l. 1303 *for* '[terres]' *read* '[leg. terres]'

- P. 111, l. 1397 *for* 'behold him' *read* 'he is'
- P. 113, l. 1403 *for* 'in' *read* 'is'
- P. 114, l. 1441 *insert in margin* 'fo. 16 a.' l. 1444 *for* 'a' *read* 'an'
- P. 115, l. 1455 *after* 'And' *insert* 'the'
- P. 116, l. 1470 *for* 'kyck' *read* 'kyek'. l. 1487 in margin *for* '11 b.' *read* '16 b.'
- P. 121, l. 1531 *after* 'own' *insert* 'two'
- P. 122, l. 1558 *for* 'strange' *read* 'strang'. l. 1559 *for* 'seth' *read* 'seath'
- P. 123, l. 1556 *for* 'doubt' *read* 'fear'. l. 1564 *for* 'behold' *read* 'is'
- P. 124, l. 1586 in margin, *for* '12' *read* '17'. l. 1594 *after* 'po' *insert* 'peb'
- P. 125, l. 1594 *for* 'a' *read* 'some'
- P. 130, l. 2 from bottom, *for* 'LAMEC' *read* 'LAMECK'
- P. 134, l. 1725 *for* 'ny' *read* 'ny'
- P. 135, l. 1708 *for* '(You see it)' *read* '— You see it —'
- P. 136, l. 1740 *read* 'prederye'. l. 1745 *read* 'gymmar'
- P. 137, l. 1743 *for* 'in the' *read* 'in a'
- P. 140 *for* 'CHERI BIN' *read* 'CHERUBYN'
- P. 142. stage-direction l. 3 *for* 'jesus' *read* 'Jesus'. l. 1825 *for* 'wethan' *read* 'wythan'
- P. 148, l. 1905 *read* 'ythesa'. l. 1910 *read* 'vny'
- P. 153, l. 1950 *for* 'support' *read* 'maintain'
- P. 156, l. 1998 *for* 'may' *read* 'may'
- " l. 2012 *for* 'dune' *read* 'dvne'
- P. 159, l. 2027 *for* 'ot' *read* 'jot'
- P. 160, l. 2056 *for* 'hay' *read* 'hay'
- " l. 2060 *for* 'adams' *read* 'adam'
- P. 163, l. 2085 *for* 'again' *read* 'certainly'
- " l. 2091 *for* 'behold him' *read* 'he is'
- P. 164, l. 2105 *for* 'neff' *read* 'neffe'
- P. 169, l. 2175 *for* 'behold them' *read* 'they are'
- P. 171, l. 2192 *for* 'behold them' *read* 'are'
- P. 176, l. 2279 *for* 'vra' *read* 'ra'
- P. 178, l. 2304 *for* 'gymmar' *read* 'gybmar'
- P. 179, l. 2308 *for* 'flood' *read* 'deluge'
- P. 181, l. 2334 *after* 'this' *insert* ': —'. l. 2355 *for* 'wait' *read* 'look'
- P. 183, l. 2358 *for* 'distruction' *read* 'destruction'
- P. 184, l. 2398 *for* 'drog' *read* 'droge'
- P. 185, l. 2391 *for* 'what ever' *read* 'whatever'. l. 2403 *for* 'now very' *read* 'now a very'
- P. 186, l. 2424 *for* 'gwyl' *read* 'gwyle'
- P. 187, l. 2418 *for* 'behold them' *read* 'they are'
- P. 188, l. 2440 *for* 'abervath' *read* 'abervathe'

- P. 189, l. 2442 *for* 'what there is.' *read* 'the things;'
- P. 192, 193. *In the MS. lines 2485 — 2489 stand in this order:—* 2485,  
2488, 2489, 2486, 2487.
- P. 202, l. 12 *after* 'to' *insert* 'represent'
- P. 203, l. 11 *for* 'of' *read* 'cf.'
- P. 204, l. 5 *for* 'εχ' *read* 'ex'
- „ „ l. 17 *for* 'devoedd' *read* 'denoedd'
- „ „ l. 29 *for* 'O. S.' *read* 'A. S.'
- „ „ l. 7 from bottom *for* 'identified' *read* 'identified'

## WORKS BY THE EDITOR.

**IRISH GLOSSES.** A mediæval Tract in Latin Declension, with Examples explained in Irish. To which are added the *Lorica* of Gildas with the Gloss thereon, and a Selection of Glosses from the Book of Armagh. Dublin: Printed at the University Press, for the Irish Archæological and Celtic Society. 1860.

**PASCON AGAN ARLUTH.** The Passion of Our Lord. A Middle-Cornish Poem edited with a translation and notes. Published for the Philological Society by A. Asher & Co. Berlin, and forming part of the Philolog. Society's Transact. 1861-2.

**THREE IRISH GLOSSARIES.** CORMAC'S GLOSSARY, Codex A. (from a MS. in the Library of the Royal Irish Academy), O'Davoren's Glossary from a MS. in the Library of the British Museum, and a Glossary to the Calendar of Oingus the Culdee from a MS. in the Library of Trinity College, Dublin. With a Preface and Index. Williams and Norgate, London and Edinburgh 1862.

**THE PLAY OF THE SACRAMENT,** a Middle-English Drama. Edited from a MS. in the Library of Trinity College, Dublin, with a Preface and Glossary. Published for the Philological Society by A. Asher & Co. Berlin 1862. (Philolog. Soc. Transact. 1861-2.)



**Berlin, printed by A. W. Schade, Stallschreiberstr. 47.**

*APPENDIX. .*

# PHILOLOGICAL SOCIETY.

(AT THE ROOMS OF THE ROYAL ASTRONOMICAL SOCIETY,  
SOMERSET HOUSE, LONDON, W.C.)

1864-5.

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NOTICES OF THE  
MEETINGS OF THE PHILOLOGICAL SOCIETY

FROM NOVEMBER 6, 1863, TO JUNE 17, 1864.

*Friday, November 6, 1863.*

The Rt. Rev. the Lord Bishop of ST. DAVID'S in the Chair.

The Papers read were—

1. On the origin of the term "Beachy Head," by Professor Key.
2. On the Prefixal Elements of Sanskrit Roots, by Professor Goldstücker.

*Friday, November 20, 1863.*

Professor KEY in the Chair.

The following gentlemen were duly elected Members of the Society—Henry Bradshaw, Esq., Rev. Samuel Sharpe, and C. P. Brown, Esq.

Mr. H. T. Parker (a Member of the Society) presented a folio volume containing Burton's *Anatomy of Melancholy*, and Sir Matthew Hale's *Primitive Origination of Mankind*, which had been marked by Samuel Johnson for his Dictionary, and has still the marks and occasional notes.—Mr. Parker stated that he had picked the book out of a catalogue, and had verified the references by comparison with the dictionary.—Mr. D. P. Fry said that he had found that several of the passages marked had not been used in the dictionary, though many had.—The thanks of the meeting were voted to Mr. Parker for his valuable and interesting present.

The Paper read was—

On the English Genitive, by Mr. Sergeant Manning, Q.C.

*Friday, December 4, 1863.*

Professor MALDEN in the Chair.

The following gentlemen were duly elected members of the

Society—Bryan Haughton Hodgson, Esq., and Edward Dowden, Esq.

The Papers read were—

1. A note on the word “Cocoa,” by Reginald Hanson, Esq.
2. Our elder brethren, the Frisians, their language and literature as illustrative of those of England, by the Rev. W. Barnes.
3. Traces of roots *f’ng* or *fi*, *ing* or *i*, in the Indo-European languages, by the Rev. Dr. Barnes.

The Rev. J. D. Watherston proposed for discussion by the meeting, “Is the word *skirrid* applied to local names, Scandinavian or Keltic?”

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*Friday, December 18, 1863.*

THOMAS WATTS, Esq., in the Chair.

The Paper read was—

Language no test of Race, by the Rev. G. C. Geldart.

*Friday, January 15, 1864.*

The Rev. G. C. GELDART in the Chair.

The following presents were received, and the thanks of the meeting returned for the same:—A Comparative Vocabulary of the Languages of the Broken Tribes of Nepal, by Bryan Haughton Hodgson, Esq.—On the Eclipses recorded in the ancient Chinese historical work called Chun Tsew, by John Williams, Esq.

An extract was read from a letter by Tom Taylor, Esq. to Dr. Bath Smart, on his Vocabulary of the English Gypsies, published by the Society—“I have looked over your paper on the English Romany Rockeropen. Your vocabulary is much fuller than mine, but in every case where we both have the gypsy word for the same thing, your vocabulary agrees with mine. I can fully corroborate the exactitude of all your introductory and collateral matter, the admixture of English and slang with which it is usually spoken,” etc.

The Paper read was—

English Etymologies, by Hensleigh Wedgwood, Esq.

*Friday, February 5, 1864.*

The President, the Rt. Rev. the Lord Bishop of St. DAVID'S,  
in the Chair.

W. B. Hodgson, Esq., LL.D., was duly elected a member of the Society.

A copy of the Papyrus of Vas-khen, Priest of Amen-ra, discovered in an excavation made by direction of H.R.H. the Prince of Wales during his journey through Egypt, was presented to the Society by the Prince's direction.—The thanks of the meeting were voted to the Prince for this present.

The Paper read was—

Some Keltic Etymologies, by Mr. J. Rhys, with comments by the Rev. G. C. Geldart.

*Friday, February, 19, 1864.*

THOMAS WATTS, Esq., in the Chair.

Alfred Elwes, Esq., was duly elected a member of the Society.

The Paper read was—

The Characteristics of the Southern Dialect of Early English, Part I., by Richard Morris, Esq.

*Friday, March 4, 1864.*

The Rev. G. C. GELDART in the Chair.

The Paper read was—

On English Heterographers—a historic notice of the would-be reformers of English Spelling, by H. B. Wheatley, Esq.

*Friday, March 18, 1864.*

THOMAS WATTS, Esq., in the Chair.

Hugh Hastings, Esq., was duly elected a member of the Society.

The Paper read was—

On the so-called *alpha* privative, preceded by some matters supplementary to a former paper on *ava*, by Professor Key.

Friday, April 1, 1864.

Professor FITZ-EDWARD HALL in the Chair.

The Papers read were—

1. On the verification of the Homeric Accentuation, by C. B. Cayley, Esq.
2. On a peculiarity in the quantity of the word *ῥαδες*, by the Rev. Alfred Church.

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Friday, April 15, 1864.

THOMAS WATTS, Esq., in the Chair

The following gentlemen were elected members of the Society—Professor Leitner, and W. Scott Dalglish, Esq.

The Paper read was—

On the Temporal Augment in Sanskrit and Greek, by the Rev. John Davies.

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Friday, May 6, 1864.

Professor KEY, V.P., in the Chair.

Shadworth H. Hodgson, Esq., was duly elected a member of the Society.

The thanks of the meeting were voted to Dr. Beke for his Lecture on the Sources of the Nile.

The Paper read was—

The Characteristics of the Southern Dialect of Early English, Part II., by R. Morris, Esq.

Mr. Morris also made some remarks on the word *gleym* in the Creed of Piers Ploughman,—which he translated “words” (Swedish *glam*, “to talk”),—and on the word *time* in the sense of “leisure,” which he showed represented the Early English *tōm* or *tome*, meaning “leisure,” and was connected with *toom*, “empty.”

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Friday, May 20, 1864.

ANNIVERSARY MEETING.

Sir J. F. DAVIS, Bart. in the Chair.

R. D. Osborn, Esq. was duly elected a member of the Society.

The following members of the Society were elected its officers for the ensuing year :—

*President :*

The Rt. Rev. the Lord Bishop of St. David's.

*Vice-Presidents :*

The Rt. Rev. the Lord Archbishop of Dublin.

The Rt. Rev. the Lord Bishop of London.

The Rt. Hon. Lord Lyttelton.

E. Guest, Esq., LL.D., Master of Caius College, Cambridge.

T. Hewitt Key, Esq. M.A. University College, London.

*Ordinary Members of Council :*

Professor Cassal.

J. Power Hicks, Esq.

P. J. Chabot, Esq.

E. R. Horton, Esq.

Rev. Derwent Coleridge.

Professor Malden.

Rev. Dr. B. Davies.

R. Morris, Esq.

Sir J. F. Davis, Bart.

J. Muir, Esq.

Danby P. Fry, Esq.

The Very Rev. the Dean of  
Westminster.

Rev. G. C. Geldart.

H. Hucks Gibbs, Esq.

Thomas Watts, Esq.

Professor Goldstücker.

H. B. Wheatley, Esq.

George Grote, Esq.

B. B. Woodward, Esq.

Professor Fitz-Edward Hall.

*Treasurer :* Hensleigh Wedgwood, Esq.

*Hon. Sec. :* F. J. Furnivall, Esq.

The Treasurer's Cash Account, as approved by the Auditors, Mr. Chabot and Mr. H. B. Wheatley, was read and adopted.

A statement of the liabilities of the Society, and the arrears of subscriptions due to it, was also made by the Auditors.

The thanks of the meeting were voted to the Auditors for their services.

It was resolved that henceforth the accounts of the Society be made up to the 31st of December every year, and be laid before the next anniversary meeting.

The thanks of the Society were voted to the Royal Astronomical Society, for the use of its rooms free.

The Paper read was—

On certain Popular Comparative Etymologies, by Professor Goldstücker.

*Friday, June 3, 1864.*

Professor FITZ-EDWARD HALL in the Chair.

The Papers read were—

1. A few Shakspeare Notes, by A. C. Jourdain, Esq.

2.a Some old English words wholly or almost left out of use.

b. Notes on Language and the Stone Age.

By the Rev. W. Barnes, B.D.

*Friday, June 17, 1864.*

HENSLEIGH WEDGWOOD, Esq. in the Chair.

Bhau Daji, Esq., of Bombay, was elected a member of the Society.

The Papers read were—

1. On a Family of Reduplicated Words, by H. B. Wheatley, Esq.

2. On Anglo-Saxon Derivatives, by the Rev. J. Baron.

The thanks of the meeting were voted to the Royal Academy of Amsterdam, for a present of their Proceedings, and other works.

# AUDIT ACCOUNT, 1864.

Dr.

HENSLEIGH WEDGWOOD, Esq., *Treasurer, in account with the PHILOLOGICAL SOCIETY.*

Cr.

## CASH RECEIVED.

1863.	£ s. d.	£ s. d.
May 12.	107 18 2	
To Balance at Bankers .....	0 7 6	108 5 8
To Do. in Assistant Secretary's hands .....		

1864.

To Subscriptions received since the last Audit :	
Arrears to 1863 .....	52 10 0
For 1863 .....	66 3 0
For 1864 .....	45 3 0
Compositions .....	31 10 0
Entrance Fees .....	12 12 0
To Sale of Transactions, Bell & Co. ....	207 18 0
Williams & Norgate .....	1 7 0
Less Stokes's Subscription .....	13 11 6
	1 1 0
Due to Assistant-Secretary .....	12 10 6
	0 7 11

£ 330 9 1

## CASH PAID.

1864.	£ s. d.	£ s. d.
May 19.		12 2 10
By Austin, Dictionary Committee .....		
By Printing Transactions :		
Cohn, Subscription allowed on account .....	4 4 0	
1863, August 28, Cohn .....	25 0 0	
1864, January 1, Asher .....	50 0 0	
" February, " .....	60 0 0	
" April " .....	40 0 0	
Assistant-Secretary's Salary, one year .....	179 4 1	
Petty Cash Expenses :		20 0 0
Refreshments and Attendance .....	11 3 0	
Stationery, circulating Proceedings, etc. ....	12 9 9	
Firing, etc. ....	3 0 0	
Sundries .....	4 1 8	
	30 15 5	

Balance at Bankers .....

242 2 3  
88 6 10  
£ 330 9 1

We have examined this Account with the Books and Vouchers and certify that it is correct.

(Signed)

PHILIP J. CHABOT, A.M. }  
HENRY B. WHEATLEY. } *Auditors.*



## PUBLICATIONS OF THE SOCIETY.

**THE PHILOLOGICAL SOCIETY'S PROCEEDINGS** for 1842-53,  
6 vols., 12 guineas, reduced to £3.

**THE PHILOLOGICAL SOCIETY'S TRANSACTIONS** for 1854,  
-5, -6, -7, one guinea each; for 1858, 1859, 1860-1, 1862-3, 1864,  
half-a-guinea each.

Members can obtain the Proceedings, and the Transactions before 1858, at a reduced price, on application to the Assistant Secretary.

**THE PHILOLOGICAL SOCIETY'S EARLY ENGLISH VOLUME**, 1863-4, containing—

I. **LIBER CURE COCORUM**, an Early English Cookery Book in Verse (ab. 1440 A.D.) Edited by RICHARD MORRIS, Esq. 3s.

II. **THE PRICKE OF CONSCIENCE** (*Stimulus Conscientiæ*). A Northumbrian Poem, by Richard Rolle de Hampole, (ab. 1340 A.D.). Edited by RICHARD MORRIS, Esq. 12s.

III. **THE CASTEL OFF LOUE**, an Early 14th century Version of Bp. Grosteste's Chateau d'Amour. Edited by R. F. WEYMOUTH, Esq., M.A., London, (*Just ready.*)

The Society's previous Early-English Texts are in the *Transactions* for 1858 and 1860-1, and can be had separately of the Publishers:—

**EARLY ENGLISH POEMS AND LIVES OF SAINTS** (with those of the wicked birds Pilate and Judas), 1250-1460, edited by F. J. FURNIVALL, M.A., Camb. 5s. (Trans. 1858.)

**THE PLAY OF THE SACRAMENT**, a Middle English Drama (ab. 1461), edited by WHITLEY STOKES, Esq. 3s. (Trans. 1860-1)

## BOOKS RELATING TO THE SOCIETY'S DICTIONARY.

**ON SOME DEFICIENCIES IN OUR ENGLISH DICTIONARIES**, by RICHARD CHENEVIX TRENCH, D.D., Dean of Westminster. Second Edition, revised and enlarged. To which is added a Letter to the Author from HERBERT COLERIDGE, Esq., on the Progress and Prospects of the Society's New English Dictionary. J. W. Parker & Son, 1860. 3s.

**PROPOSAL** for the Publication of a New English Dictionary by the Philological Society. Trübner & Co., 1859. 6d.

**A GLOSSARIAL INDEX TO THE PRINTED ENGLISH LITERATURE OF THE THIRTEENTH CENTURY**, by HERBERT COLERIDGE. Trübner & Co., 1859. 5s. (Being the Basis of Comparison for the First Period, 1250-1526.)

**BASIS OF COMPARISON**. Third Period. Part I., A to D (out of print). Part II., E to L. Part III., M to Z.

**VOCABULARY OF WORDS** beginning with the letter **B**, compiled by W. GEE, Esq.

**LIST OF BOOKS** already read, or now (July 12, 1861) being read, for the Philological Society's New Dictionary.

**CANONES LEXICOGRAPHICI**; or, Rules to be observed in Editing the New English Dictionary of the Philological Society.













